

THE CHINESE RECORDER

VOL. XLVII.

NOVEMBER, 1916.

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An archway on the Big Road up Taishan, also samples of characters cut in solid rock both in the foreground and in the great white space in the distance.

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VOL. XLVII

NOVEMBER, 1916

NO. 11

Editorial

Sunday School Reform.

ONE of the chief duties of each generation is to raise up a generation better than itself. An ancient triad states that the three needs of a village are a mill, a smithy, and a school, and the greatest of these is a school. Food, labour, and education are three necessities of life. Of all schools the Sunday school should be the best equipped, for the truest education is that which trains in religion and morality. It comes to us in China with a strong appeal as there is no hope for the ultimate triumph of the Gospel unless we have an adequate supply of men and women, cultured in mind, with high ideals and a personal experience of the power of Christ in the life, and this need can never be met without thorough and systematic training in the deep things of God. We need far more living exponents of the Gospel, more devotion in our worship, and greater surrender to the call and claims of our Lord among adults, but we also realise the necessity for more efficient and consecrated education of the young. We can never have a body of earnest and trained men in our pulpits unless and until we have a basis of such service by better teaching of the young in our Churches. More souls are lost through lack of early training than can ever be won through preaching heard in adult years. The new generation is plastic in our hands, the adults have become more or less hardened and are difficult to mould.

Is it not true that in China to-day the most patent defect in connection with our church life is the Sunday school? Where we should be strong, we are weak. From whatever standpoint we view the Sunday school none dare say that it is what it should be, or that it discharges its responsibilities fully. Does it create strong convictions for Christian service and devotion? Are the teachers properly equipped for their work? Is not Providence allowed to do the best it can, without any really systematic effort at making the school in word and in truth the nursery of strong men and women for the conflict to come?

We give God unfeigned thanks that the Sunday school in China has done great and abiding good, but often it has been done in a haphazard fashion, and the good is done in spite not because of the weaknesses and deficiencies of the school; it is impossible for any service rendered in the name and spirit of Christ to fail, and there are many all over this land who give unstintingly every Sunday of their love and experience. Within recent years most commendable efforts have been made to introduce improvements by preparing better literature and assisting those who teach. The Sunday School Union, under its present enthusiastic leader and committee, has taken hold of the string bravely at one end, but it has not yet unravelled the whole knot. It deserves the warmest approval for what it has done, and the heartiest support for its future operations. We are not at all sure that the so-called International Lessons are adapted for all grades in China, and we are sure that too little has been done to meet the needs of each grade and condition among the taught. The Pentateuch is an admirable textbook, the word of God, but can it meet the spiritual aspirations of the young? We have seen lads of ten to twelve going through it most patiently, but it did not touch the springs of thought in their hearts. We have seen deplorable instances of unfitness among the teachers, due to lack of training of the people chosen for this most important office.

Assuredly the Sunday school needs a new life in many quarters, and that can only come from a new vision of its importance on the part of those who are responsible for the work. The whole system needs a consistent and determined reform. We should know what the present conditions are, so as to guide us in the modes of reform. Lectures and pamphlets are required to enlighten, enthuse, and guide, through all stages

of religious instruction, and thus stir up the churches to a fuller realisation of the urgency of the matter. Far more assistance should be offered, or asked for, in preparing the lessons.

It is a task of growing urgency, and, if wisely and faithfully done, the most fruitful in rearing true Christian manhood at this critical juncture. The churches alone cannot do it, the Sunday School Union cannot do it without the generous co-operation and support of the churches, and their leaders. Our theological colleges should give their due meed of time to the study of S. S. methods, so that the ministry may be fitted for its future share in this activity. The churches should be stirred up to a more enlightened understanding of the central place the Sunday school deserves in its life, for the cry of the young is ever with us, and the time past sufficeth for slipshod ways. In the Sunday school is to be found the key to unlock some of the secrets of the Church's prosperity in the future. Too much time has not been given to adults, but far too little has been given to the young. Hence the pressing need for an apostolic propaganda to lift the schools into a higher plane in our regard and plans. The only hope for China is to permeate the whole land with God's wondrous truths, and one of the most efficient and God-appointed ways to that end is to use wisely the peerless Bible in a practical manner, and who so ready to learn as the young, and so responsive? We have had missions and campaigns for the student classes, government schools, merchants, and others; has not the time fully come when another campaign should be inaugurated and strenuously carried forward on behalf of the Sunday school, for we are of the opinion that it would prove most useful, yield a very fruitful harvest, and consolidate the Kingdom of God in our midst.

To this end, more strength to the bows and more point to the arrows of the Sunday School Union, and of all lovers of children and youths in our churches.

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**Evangelistic
Spirit.**

REPORTS are coming in from all parts of the country which show that the Forward Evangelistic Movement is increasing in extent and in strength. In this connection the following quotation from a recent address by Dr. Robert E. Speer is appropriate :

"Our greatest need is to repossess what it was that drove St. Paul across his world, one man, and made it possible for him to say 'From Jerusalem round about to Illyricum I have fully preached the Gospel of Christ,' that drove him on with that passionate desire also to see Rome and beyond Rome to push his way clear to the gates of Hercules and the waves of the Atlantic seas. We have to repossess something of the great driving energy that made one man worth ten thousand men, or ten thousand times ten thousand men,—the something that will pulse with a great, beating, resistless stream through all our energies, that will make use of this immense weight of equipment under which we are staggering, under which sometimes we are being crushed. We have to find that energy, that loving, spiritual energy. . . . It is the energy of an evangelistic love that is our great need, the ceaseless, irresistible, all absorbing energy of an irrepressible, evangelistic love. That is our great need. And where shall we get that except through prayer?"

The missionary prayer meeting in Western lands has been one of the strongest influences fostering a deep and strong missionary spirit. In more recent years it has been supplemented by the mission study class. The facts of missionary history and endeavor have been made known by these means to ever increasing circles, and these have been the fuel that has increased the fires of missionary zeal. Is there a better way to deepen the missionary spirit and increase the evangelistic spirit of the churches in China? Too generally is it true that the knowledge and interests of the Chinese Christians are parochial, and they miss the inspiration of the rapidly extending boundaries of a Kingdom that aims to include all men, and they do not feel their own responsibilities in this connection. In too few places have the facts of the spread of the Gospel even in their own land been taught. There is here a call for the preparation of outlines of programmes for missionary meetings and of articles and books providing the required information.

This increase in information must be related to the prayer life of the churches in order to secure the fruits that are desired. "No fact is more outstanding than the part which prayer has taken in all great spiritual movements in the Church. Sometimes our attention is called to the fact that there has been a widespread spirit of prayer; sometimes to groups of men and women who have given themselves to intercession; sometimes

to the prayer of some one soul upon whom the need of revival seems to have been laid by God, and who has poured out his heart in continual pleading, in eager, prevailing prayer. All the times when great things have been done for God have been marked by prayer. A prayerless Church is ever a lifeless Church, but as the Church has prayed, she has received quickening grace, has been filled with power and joy." (Bardsley.)

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"Launch out into the deep."

"Launch out into the deep."

O Lord, o'er sea and land,
We hear the splendour of Thy voice
In tones of high command—
"Not in these shallow bays
With idle oars delay,
But let them sweep, into the deep,
At dawning of the day."

Into the deep of Truth—that flows from pole to pole,
We plunge as o'er its shadowed waves we hear Thy thunders roll:
The Truth that, surging, breaks, on error's rock-bound beach,
And bears us far, 'neath sun and star, till we Thy presence reach.

Into the deep of Love—Thy Love so full and free,
Beneath whose gleaming waters wide, we lose our misery:
The love that softly flows, o'er many a sunken shame,
And to the dim horizon's rim, is vocal with Thy Name.

Into the deep of Life—glad immortality,
Whose bright waves fold, on sands of gold, beneath a cloudless sky:
O Truth, O Love, O Life—why darkly here delay?
Our oars we sweep, into the deep, at dawning of the day.

The Promotion of Intercession.

BRING YE ALL THE TITHES INTO THE STOREHOUSE, THAT THERE MAY BE MEAT IN MINE HOUSE, AND PROVE ME NOW HEREWITH, SAITH THE LORD OF HOSTS, IF I WILL NOT OPEN YOU THE WINDOWS OF HEAVEN, AND POUR YOU OUT A BLESSING, THAT THERE SHALL NOT BE ROOM ENOUGH TO RECEIVE IT.—Malachi 3, 10.

The Forward Evangelistic Movement during the coming months is taking large place in the thoughts of many. If it is to be much more than a spasm of hortatory activity it must be a revival movement.

Whatever our views of God's method of operation in the world may be, history as well as our personal observation and experience establish the existence in the religious life of men of one awful tendency—so real and constant as to have all the marks of a law—the tendency to become lukewarm, to recede, to degenerate. It requires no effort of the will to lose what we once had. There is no assurance in any law known to us that the man or community that has had a great illumination or taken active part in some great sacrificial effort in the past is more ready now than then to continue or repeat it. The Christian highway from the beginning of the era is fringed with the whitened skeletons of men and movements which seemed in their day to have the promise of life and permanency. Smyrna, Corinth, and Alexandria exist, but not the Christian communities that occupied them.

Now, this concerted forward movement of the coming months missionaries and Chinese leaders are to conduct; the individual members of the whole church are, it is hoped, to engage in it; and a widespread and genuine result in the changed and brightened—reborn—lives of multitudes is anticipated.

Where, then, are we personally? We may tell our Chinese brethren to go ahead, but shall it be from behind them? How much are we actually doing for the salvation of those of our own race whom we know best? How much do we realize their need?

I have been selecting and grouping the fifty or more references to the Holy Spirit in the Book of Acts, and am startled to learn how forgetful one is of the varied and wondrous role he played in those dramatic days of the apostles—days when there was no need to exhort men to a forward movement. Is his personal agency any less essential to spiritual fire and momentum now? What do the words 'filling,' 'pouring,' 'empowering,' 'baptizing,' mean for you and me regarding the Holy Spirit? How do we stand with reference to him? What are our personal relations to the risen Christ? Are they such as enable us to think lightly of personal slights, real or supposed? Are the streams of his Holy Word flowing round the roots of our daily life? And are we asking and getting things from him? If not, we may—we must.

All God's greatest gifts are free; his equipment for immediate duty is right at hand. And does it not behove us to rally quietly and seriously in our mission communities for importunate petition that we and our Chinese comrades may be made ready to lead, humbly, manifestly, persuasively.

The things that in our motto verse above were to be brought into the storehouse were the things belonging to God that were still withheld; and they were *all* to be brought—to the place of prayer, for 'My house shall be called of all nations an house of prayer.' Shall not our emphasis in the gatherings for prayer between now and the new year be upon this injunction and the bewilderingly thrilling promise that accompanies it. There is plenty of room now; there will be none then.

Meanwhile we may be encouraged by a sentence here and there from the report of the Arcot Mission, India, of their campaign for individual and united work, which caused no small stir in the hearts of many. Christians were encouraged to bring their relatives first to Christ. All were asked to work first and constantly for the people of their own village, rather than go out to other villages. Where these methods were enthusiastically adopted results began to appear. Christian families would select a non-Christian family for whom to work and pray. They went out into the streets of their villages in bands to speak to their neighbors. This was all in preparation for the week of simultaneous evangelism. And when that week came there was an enthusiastic response far beyond anything that has ever been seen before. One of the encouraging results is that most of the new families have come over in old villages.

AND WHEN THEY HAD PRAYED THE PLACE WAS SHAKEN.

Contributed Articles

The Christian Apologetic for China

IV.

E. M. K. THOMAS.

IT is an undeniable fact that Christian missionaries are hampered in their effort to estimate the value of the religiousness of the Chinese by the fact that the people with whom they are most intimately acquainted, *i.e.*, their Christian adherents, are mostly drawn from among those to whom, in their pre-Christian days, their own religion meant little or nothing. So few Chinese become Christian because they were previously religiously disposed, while many come because, it may be, they were in need or trouble, or were persuaded by their relatives, or heard the truth in school or college, so that the religious instinct which they come to have has been put into them by Christianity itself. Where this is not the case, as in those rare instances when there has been a heartfelt longing for inward satisfaction for its own sake, or for the attainment of some ideal of conduct, and there has come the Gospel of Christ with its answer to such an one, there results the best type of Christian that we have—and naturally. Yet to say as much is to acknowledge the virtue of the religious ideas which were the stock of the pre-Christian consciousness. What, then, is the content of such a consciousness? Here is indeed a mystery. One reason why it so long remains so, is the Chinese avoidance of analysis and general indefiniteness. Also the curious and significant fact that they fail to grasp the fact that their religious consciousness is in any way peculiarly their own; they have quite a delightful confidence that anyone who seeks these unseen things "feels the same way". Thus little help comes as yet from the Christian who was sometime religious devotee, and meanwhile we are thrown back upon such lines of enquiry as are open to us. We may ask, How is such religiousness shown, how is it sought, what will it bear, what accrues to it of gain? Observations of this kind should

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

at least give us some indication of what exists for them religiously, despite the absence of the registration of it. If we confine our enquiry to the evidence that exists of personal spontaneous religion, we must exclude the consideration of popular idolatry, since it is so frequently simply mechanical, or if not that, then simply inspired by fear of the consequences if the prescribed observances were omitted. Likewise, for our present purpose, the active influence of the current conception of the obligations of filial piety, on conduct, need not come into this survey, as even this important factor in Chinese religious life is far more traditional than voluntary and independent. Thus the field is narrowed down to what seems to be real, heartfelt, and the nearest to real spiritual life, in this people.

1. Of such, then, perhaps the most generally apparent is the recognition that an aspiration towards goodness—or, rather, a longing for inward satisfaction, calls for *self-repression*, for a withdrawing from certain things, for a willingness to deny bodily appetites, and it is put into practice in many forms of fasting and abstinence. This method of “keeping under the body” is certainly not confined to the confessed Buddhist religions (though doubtless it came from this cult originally), it is practised by people who are guiltless of any knowledge of the inner teaching of Buddhism, it is the most popular form of voluntary religiousness among the uneducated people, and it does seem to stand for a truly religious instinct, a good deal further advanced than the common idolatry. Also the punctiliousness with which such vows and practices are kept, considering the voluntary nature of the compact, and the general casualness of the Chinese, does give it claim to be regarded as at least sincere. Doubtless fear and meritoriousness are the least worthy elements of such activities, yet it must be admitted that such motives are not wholly absent from far higher forms of religious development. If the indictment of the materialism of the Chinese character is true, it must be considered remarkable, the extent to which general assent is given to the virtue of the method of self-repression here noted. Individuals who feel no call personally to such restrictions will yet acquiesce in, and submit to a fast imposed on a city or district on account of some calamity, or any condition which points to “heaven’s displeasure,” by the officials. Many a woman who prescribes herself so many

days restricted diet at the beginning of the year, would be hard "put-to" to give an account of her idea in so doing, yet she is none the less certain that she has found some relief in obedience to this bidding of her all-too-little understood higher nature.

2. Next, but a good deal further on, or rather less frequently found, there is evidence of the attempt made to *capture the spirit and temper*, to gain such self-control as will prevent them being betrayed into saying or showing what is not wished—as can withstand showing irritation under provocation. It is these who are so quick to acknowledge and appreciate *patience*, and who think so little of any culture, religious or ethical, that does not contain it. It seems likely that this factor implicit in the Chinese concept of culture is responsible for the degree to which they can control their features and conceal their meaning or, as we have it, not "give themselves away". We by no means entirely admire this latter, but where the idea works out into the patient bearing of great suffering or trial, as it certainly sometimes does, it is of very real value. The words, "In your patience ye shall win your souls," describe an elemental act in religious life (to the Chinese idea). "Self-knowledge, self-reverence, self-control," are unmistakable aspirations of devout Chinese.

3. Next again, but higher and far more rare, is the religious practice of contemplation, or rather of abstraction. The object of it seems to be more the release from the tyranny of external life than to win contact with any great invisible reality; the mood and temper of detachment from outward things, seeming to be to them an end in itself.

Of these few points enumerated it may be generally remarked that

a. There is more vital and effective religious force in them than in the common idolatrous practices, connected with temple acts of worship, keeping of days, feasts, etc., etc.

b. That this much personal religiousness is fairly popular, that without carrying our investigations into the regions of pronounced religious life as it is supposed to exist in religious houses, or as practised by the recluse or devotee, we have to recognize the existence among them fairly commonly of this amount of spiritual intuition and its attempted satisfaction.

c. A characteristic feature of the points noted, is the *silence* that is upon them—the utter absence of *expression*

about them (even when highly developed) and of advertisement and propagandism, so that the spread of such ideas is a mystery. A certain amount of quietness and reserve is absolutely essential to anyone who would be admitted to enter far enough to become aware of the presence of such hopes and ambitions in these people. An advertised invitation to such to gather together in the interest of these ideals, for the deepening of such life, would be too crude and loud to get a hearing, much less a thought !

d. Another not less pronounced feature is the *negative quality* in these influences. They are either suppression or detraction or withdrawal or other such, which points to the fact that all the strength of the process is in its subjective side. Emancipation from indulgence, from temper, from worldliness, from distraction, for what ? What is gained for self or others ? Here is the weakness, the failure of it all.

For us these facts constitute welcome if pitiful signs of true religious instinct, of a sense of need, of dissatisfaction. Also of the realization that struggle must be borne and that it is worth bearing for the attainment of inward peace. Also there is the unerring instinct that such is to be found in an inward realm. This much is to the good ; another and less pleasing, though most significant fact is the sterility of these motives in the ways of altruism, in the service of fellow-men, and (more strange still), in the formation of stability of character ! That men who care so much that their temper should not get the better of them, should be so crude in their estimation of truth, honourableness, and fidelity and those characteristics which Westerners conceive of as the necessary bed-rock of any religious character or profession : such an indictment is a very serious one, but it is eloquent of much to Christian workers, and quickly links itself up as cause and effect with the negativeness and subjectiveness of the phenomena above noticed, in short with the absence of the inspiration which a faith which has no great object for its worship cannot have.

Prayer—A Discussion

VICTOR E. SWENSON.

THE Bible is the great religious classic of the world, and prayer is one of the highest exercises of religion. A study of Biblical prayer and its application to modern life is very interesting. We must not expect an answer to all the questions concerning prayer which a thoughtful man of to-day may ask himself. But this is perhaps even more a gain than a loss. Instead of controversy we have reality, and it is always good to face reality, and to have the facts thrust upon us. Instead of discussions about the nature of prayer and its value we have perplexed and persecuted men pouring out their hearts to God who is as real to them as their sorrow, and finding in that communion the strength that cometh in the night.

Just as the Bible assumes the existence of God, so it assumes the naturalness of prayer. It does not answer and for the most part does not even raise the problems which bear so heavily on certain educated groups of men to-day. What is the relation, for example, of prayer to natural law? Does it produce any effect in the world other than its effect upon the spirit of the man himself? Will prayer keep a steamer from colliding in the fog or from foundering when she strikes the rocks? Can a dying man be prayed away from the gates of death? Such an effect need not involve a violation of natural law—events happen which would not have happened, and changes are effected which would not have been effected, but for prayer, as we hope to prove later on.

Apart from the alleged inexorableness of natural law there are other difficulties arising out of the nature of God. If he be omniscient, what, if any, is the real significance of our speech to him? Our prayers do not instruct him! "Your Heavenly Father knows what things ye have need of." If then he does not need to be told, do we need to tell him? In prayer are we not rather making our needs plainer to ourselves than to him? But more! His will is a beneficent will. We must suppose that he wills the good of men. Does he will that good the more for their supplications and the less for their silence? And if he did, would he be such a God as reasonable men would worship?

Again, besides being beneficent, he is wise and knows what is best for us. That is, he not only wills our good but knows how to secure it. While we who never foresee the remote consequences of our acts, and seldom even all their immediate consequences, may well hesitate to offer any specific petitions whatever, and may consider all these petitions most wisely expressed and included in the simple words, "Thy will be done." We cannot inform omniscience, neither can we make suggestions to wisdom. Can we do better than allow destiny to be shaped by hands of wisdom, guided by a heart of love? Is prayer really of any practical value? Is it not absurd to think that we can instruct God? Does not God know our wants? Does science or revelation afford us any warrant for limiting God's wisdom, or questioning the perfection of his works? Has the Almighty blundered in his creation and needs to be reminded of it?

Some scientists smile at the Christian's creed. They say unchangeable laws reign in the universe both in mental and material things. We have found that, within the walls of every particle of matter, there is lodged a force; that each particle stands in unalterable relation to others; that it has regular graduations and growth as those through which the oak passes; that it is under the guidance of a central germ power,—commissioned untold millions of years ago. How idle, then, it is for weak, blind children of a day to presume to break in on this grand order of the universe. Go out into nature and you will find that not a single one of her laws is ever abrogated, *i.e.*, gravitation, laws of vegetation, etc. Not a force in nature but if conditions are complied with will serve anybody. It is thoroughly unscientific and absurd to claim that the all-wise Creator can be induced to change his plans by the pleadings of a little creature in one of the obscure satellites.

The first effect of modern scientific inquiry has been to weaken faith and make God seem simply an impersonal, great First Cause, rather than a present, loving Father, and ourselves but processes in a vast revolution. However, a reaction from this paralyzing scepticism has set in, and a fervent faith seems destined again to prevail. Tireless and fearless research into time's deepest mysteries has taken hold upon the hearts of men.

If the scientist can by his own will stop the spinning of a top, why cannot God's will check the whirling of a world? Why may not God's will have as immediate and complete

control over the universe as our wills have over our bodies? Why may not the divine will not only change water into wine but heal lepers, raise the dead, and still do no more violence to nature's system of law than the human will is doing every day?

The charm of mental suggestion upon the subconscious self and its power over disease cannot be denied. The great power of feelings over the body is well illustrated by Stanley and Livingstone. It is said that Stanley's hair turned white as snow on account of agonizing thought during one night in search of Livingstone.

If thought is clothed with such power and between the creature and the Creator there are open avenues of communication, why should we not pray to such a sympathetic personality, who has power over life and death? Thus the Christian's creed that God can answer prayer without destroying any force or abrogating any law finds in modern psychology most abundant confirmatory facts. Christianity will some day summon science to the bar of the world's judgment as her strongest witness and most helpful ally.

But the doubting Thomas says to himself: "Does prayer really influence God?" No question has been discussed more earnestly. Sceptical men of fine scientific training have with great positiveness said "No." And Christian men of scholarly training and strong faith have with great positiveness said "Yes." Strange to say, both have been right. Not right in all their statements nor right in all their beliefs, but right in their ultimate conclusions as represented by the short words "no" and "yes." Prayer does not influence God. Prayer surely does influence God. It does not influence his purpose but it does influence his action. When God sent his Son to this earth—leaving behind heaven with all its glory and music—it was with a saving purpose in view,—to redeem a fallen race. When we pray to God we give him an opportunity to get into our lives and consequently our prayers influence God's action. Everything that has ever been prayed for, *i.e.*, every right thing, God has already purposed to do. But he does nothing to us personally without our consent. We have a free will. He has been hindered in his purposes by our lack of willingness. When we learn his purposes and make them our willingness we are giving him an opportunity to act.

The Bible exhorts us to the deepest earnestness in prayer and encourages us to believe that the fervent prayers of the

righteous man availeth much. No petitioner can plead with any genuine unction unless he believes that he can actually effect some change on the actions of the Lord at the time the prayer is offered. If we were convinced that everything had been pre-arranged from all eternity, how could we wrestle, agonize, in prayer? Think of Christ during the long night in Gethsemane: "If it be possible, let this cup pass from me." Methods have been devised in the very constitution of things for the answering of prayer. When we come into that state of submission where we can say from our hearts, "not my will but thine," we have not necessarily tied our own hands but we have liberated God's, by making it possible as never before for him to carry out his plans with us. The frame of mind in which we should pray is the one out of which the most effective suggestions will come to the subconscious mind, as it embodies faith, trust, complete concentration, deep unselfish love, cheerful expectancy, whole-souled co-operation, true submission, exclusion of all forms of disturbing thoughts. There are no doubt laws of prayer amid the mysteries of the universe. So prevalent an instinct must be founded upon the constitution of the world. Prayer will be found to be a positive power, the prayer attitude being a psychic state, opening the inner consciousness, enlarging the soul's receptivity to spiritual forces.

Looking back to the Hebrews, the masters and teachers of the world in religion, we find their intellectual make-up was infinitely simpler than ours. The Hebrew could not have been overwhelmed, as many are at the present time, by the unbroken sequence of cause and effect in the physical world. He had a keen sense of the rhythm and regularity of nature, with its seed-time and harvest, summer and winter, day and night, but he had not our sense of the sternness of law, and therefore he did not understand the problem of prayer as it presents itself to the modern mind. To him God was directly responsible for every phenomenon; and so far as our problem would have had any meaning to him, he would have given it a summary answer: "With God all things are possible." To any objection based on the immutability of law, he could always have replied, "Ye do err, not knowing the power of God."

His God was a living God, whose ear was not heavy, whose arm was not short; and why should he be less able than man to command his resources! The Hebrew was in no danger of involving God in nature. Nature was not God, it was God's.

The earth was the Lord's and the fullness thereof; might he not do with its forces what he pleased? There was no limit to the divine possibility, for God was "able to do exceeding abundantly above all that we ask or think." By the utter simplicity and naturalness with which the Hebrew heart turns to God in every conceivable situation, a conviction of the reasonableness of prayer and of its indefeasible place in religion is more powerfully borne in upon us than any that could be produced by a merely theoretical solution.

"Intercourse with God," as Rothe has said, "is most natural to man as man," and it was peculiarly natural to the Hebrew, with his vivid sense of God. The common pursuits of life were hallowed by religion. The simple greetings in the harvest fields between the master and his men take the form of short prayers. In moments of distress, perplexity, sickness, and farewell, they lift up their eyes to One who is higher than they, for the help which they do not find in themselves and cannot get from one another. Prayer is regarded throughout the Bible as natural—natural as the existence of need, and the sense of God; and as need is universal, prayer is the privilege of all. Out of the depths any man may cry for himself to God. Sometimes, indeed, overwhelmed by a sense of their own unworthiness, men felt that they needed a prophet to intercede for them; but as a rule a man confesses his own sin and craves help for his own need.

Since need is universal, prayer must be equally possible to the foreigner and the Israelite; the Roman Cornelius may pray to God as well as the Hebrew Peter. Naturally the impulse of the foreigner is to pray to his own God; but at any rate, from the exile on, the thinkers of Israel cherish the hope of a time when, under the mighty impression made in history by the God of Israel, he will be worshipped by the whole world. Like the foreign sailors in the Book of Jonah, they began by crying each man to his own God, and end by praying to Jehovah. Hints of this universal worship of Jehovah, of the time when "many people and strong nations shall come to seek Jehovah of Hosts in Jerusalem, and so entreat the favor of Jehovah," are already found in pre-exilic sources, where occasionally prayers are offered to Jehovah by foreigners.

It is probably no accident, however, that these prayers do not usually take the form of petition, but are rather a recognition of something that Jehovah has done for Israel.

The marvelous deliverance of Israel from Egypt, for example, draws from them the following prayer: "Blessed be Jehovah, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh. Now I know that Jehovah is greater than all gods." Another similar prayer is the post-exilic prayer in Daniel iii: 28, where Nebuchadnezzar is represented as thanking the God of Israel for delivering Daniel's three friends from the fiery furnace into which they had been cast.

The triumph of the Gospel of Jesus dealt the death-blow to this particularistic view of religion. He taught men to pray not to the God of Israel, but to "Our Father in Heaven," and that true prayer was that which was offered "neither in this mountain nor yet in Jerusalem" but anywhere the wide world over that men worshipped God in spirit and truth.

As far back as history goes, we find man at prayer. Like all great spiritual ideas such as love, sacrifice, immortality, prayer started from the humblest beginnings. It begins in self-seeking efforts to gain those sensuous goods which the natural man craves by bending the will of the supernatural powers to his desires through magic and necromancy; it ends in trust, self-surrender, in earnest yearning to be at one with the infinite and divine. Even prehistoric man with his charms and amulets, points us to the germ out of which prayer has grown. Every fresh discovery that lays bare ancient civilization is a witness to the universality of the prayer instinct. Egyptian papyri, Babylonian tablets, the sacred books of India, China, Japan, and Persia, are crowded with prayers. The instinct of prayer is so universal that it is included as an essential duty in almost all forms of religion. Dark as the human mind may be, if it conceives of God and man as in any kind of relationship, the idea of prayer springs up as a connecting link. Thus the heathen pray, Mohammedans pray, all sects of Christians pray. Prayer implies faith in his being, personality, character, providence, and moral government. Prayer is this intercourse in its most pure, direct, and natural form. Nothing else brings God so nigh to the soul. The new-born soul feels its dependence upon God. It must adore, it must confess, it must give thanks, it must petition.

With one notable exception the higher religions are built upon prayer. The exception is Buddhism, which, believing that human life is under the inviolable order of Karma has no

room for prayer, and for it substitutes meditation. Buddha is reported to have said that "all prayers are vain repetitions." The later popular forms of this faith return, however, to the practice of prayer. It is curious to note that Christian Science in its pantheistic piety sets aside prayer in the traditional sense, in favor of a declaration of unity with the infinite substance of the universe. The intenser the theistic consciousness, the more prominent does prayer become. In Mohammedanism, for example, prayer occupies a larger space than in Christianity.

Thus from the early dawn of history men have prayed. It was the constant characteristic of Abraham, "the friend of God." Moses had special power in this direction and prevailed wonderfully in intercession for others. Samuel was noted for the same trait. David, judging from his psalms, describes his own habit as follows: "Evening and morning and at noon will I pray, and cry aloud; and he shall hear my voice."

One of the greatest Old Testament saints, Daniel, will stand forever associated with a willing martyrdom, so to speak, in behalf of this duty and privilege. The book of Daniel affords illustrations of God's care over his people, and his readiness to answer their prayers. The first vision of Daniel was given in answer to prayer. Here we see that men's minds are capable of being acted upon by God. Access to the throne of Grace is both the comfort and deliverance of Daniel and his three friends. Daniel writes to his three friends to unite with himself in prayer for the divine interposition. "Two are better than one," no less in prayer than in labour. "If two of you," said the Master, "shall agree as touching anything that they shall ask, it shall be done for them." While the individual supplication of the righteous man availeth much, union in prayer is adapted to increase its fervency, and through grace to promote its success. Here are four men, captives in a strange land and occupying the position of slaves, made the means, by their intercession with God, not only of saving the lives of a numerous class of citizens but of bringing the heathen king to confess the worthlessness of his idols and confess for a time to favor the worship of the true God. How many blessings have been bestowed and national calamities averted by the believing prayers of godly men, eternity alone will disclose.

Daniel is an example of the efficacy of prayer. He prayed in confidence that God was a hearer of prayer, and made it a

matter of life and death. God's glory and the good of others as well as of ourselves, must be our motive. "Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts." Daniel prayed that men's lives might be saved and God's name glorified. In chapter ix he renounces merit and righteousness of his own as a ground of acceptance, and pleads only to be heard "for the Lord's sake."

Whenever the "God of Heaven" answered, he always returned thanks. A hearty and full thanksgiving for answers to prayer doubles the blessing. Thanks delayed lose half their value. A fine exhibition of this wonderful man of God is presented in chapter vi, 11-13. The governors, presidents, and princes had passed a decree forbidding any man to ask a petition from any god or man, save the king, for thirty days. If any one did, he should be thrown into the den of lions. What did Daniel do when he heard of this decree? Just as usual. Faith in God led him to the closet. With his window open toward Jerusalem, he kneeled down and prayed with thanksgiving three times a day.

Daniel as a man of prayer was constant. Prayer had been his habit and that habit was not likely to be suspended now when it was most needed, though its exercise might cost him his life. A truly godly man prays at all seasons, in the gloom of adversity as well as in the sunshine of prosperity. Daniel had prayed in the midst of public business under Nebuchadnezzar, as one of his counsellors of state; he had prayed in the quiet retirement of private life under Belshazzar when his godliness removed him from the court; he had prayed again under Darius as ruler over the third part of the empire and first Lord of the Treasury. He prays now in the prospect of a horrible death which he knows his prayers will cost him. The fear of God raises us above the fear of men and makes men heroes. The lions' den to Daniel was only a shorter way to paradise. However, the fearlessness of faith should not be confounded with foolhardiness. It is one thing to put one's self in the way of danger, and another thing not to go out of the way of duty. Prayer to God as usual was Daniel's duty, though the passage to the chamber was the passage to the lions' den. God requires of his children not only faith in the heart, but also the witness and confession of our piety. Daniel went to his chamber with a cheerful heart. Prayer, resting on the promise cannot but be cheerful. Faith sings a joyous psalm

where nature offers only a doleful dirge. Daniel gave thanks "to his God." That God was "his God" was in itself a sufficient ground for thankfulness, whether in life or in death. Think of the holy joy which this aged saint poured out of his heart before God, even now in the prospect of a lions' den.

And so Daniel's whole life from youth to old age was an example of the Apostle's words, "In everything by prayer and supplication with thanksgiving, let your requests be made known unto God." He prayed for himself but with at least as much fervency for others. He had his whole days of prayer and fasting for his brethren, his country, and the cause of God.

Turning to the New Testament saints we find they keep the same characteristic. One of the earliest personages in the history is the aged Anna of whom it is said that "she departed not from the temple, but served God with fastings and prayers night and day." Simeon, Elizabeth, Joseph, and Mary were kindred in spirit with Anna. Jesus not only taught his disciples to pray but on various occasions spent whole nights in prayer alone upon the mountain tops or in the wilderness, and it was with praying breath that He expired on the cross. The apostles themselves prayed for ten days before the day of Pentecost. Paul, the last and greatest of the apostles, was full of the spirit of supplication.

The history of the church since the apostolic period has presented a similar aspect. Although it has become very formal in certain churches, to the spiritual-minded in every age it has been a precious reality. The lives of great religious personalities, such as Augustine, Francis of Assisi, and Luther, afford abundant proof of the efficacy of prayer. Martin Luther was great in prayer. One who had overheard him at prayer on a certain occasion spoke with wonder of the deep earnestness with which he pleaded with God. His tones were reverent, as if he felt that he was talking with his Maker; and yet he manifested the confidence of one who is conversing with a sympathizing friend. There was at one time a crisis in the affairs of the reformation, when only faith could see cause for hope. Friends were few and feeble; enemies were many, strong, and exultant. But Luther did not waver. He wrestled with God in his closet. With joyous heart and shining face, lifting his countenance heavenward, he exclaimed, "We have overcome." Luther believed that his prayers saved three persons—himself, his wife, and Melancthon who was stricken with a serious illness at

Weimar in 1540. John Calvin had a childlike trust in God and an invincible faith in prayer. John Knox was famous for his fervent prayers.

The Bible and history unmistakably teach that God both can and does interfere in our behalf, that his interference often is a direct result of prayer. The requests may be as varied as the healthful and intelligent longings of human hearts. The greatest thing anyone can do for God or man is to pray. For if a man is to pray right he must be right in his motives or life. The great people of the earth to-day are the people who pray. There must be a God to give and a man to receive. Man's willingness is God's channel to the earth. Our prayer is God's opportunity to get into the world that would shut Him out. An open life, an open hand, opened upward is the pipe-line of communication between the heart of God and this world.

Prayer is the deciding factor in the spiritual conflict. The scene of the conflict is the earth. The conflict runs back into the misty ages of creation time, when Prince Satan, because of pride, fell away from God. Christ won the great victory over the evil one on resurrection morning. He wishes to win entrance into men's hearts. But He does not use force.

This world is God's prodigal son. The pathway from God to a human heart is through a human heart. He needs man for His plan. Prayer does not influence God's purpose but it will change His action.

We must remember that man is the crown of creation, the consummate flower of all the ages. It was for him the dense forests, the waving grain, flocks and herds, the arching rainbow and painted skies were made. It was to secure for him a home, a first year's training school. Let us then often come into God's sympathetic presence as loving, obedient children, into His welcoming smile, His golden light, His infinite love. We are often baffled and beaten back in some of our cherished purposes. Often the cups of sparkling draught which we are raising to our parched lips are dashed from us. Let us not in our haste conclude that our prayers are unheard or unblessed, that God has turned away in deaf indifference.

We then come to the conclusion that prayer is of practical value and one of the most precious practices in life. If this generation is to bring forth pure, successful, noble lives, it must through prayer talk with the Creator of heaven and earth. In order to get higher results wrought for the Church in answer

to supplication, there must first be deeper results wrought in the believer by the Holy Spirit. There must be a higher type of personal holiness if there is to be a higher measure of power in prayer. God is calling the world to have more faith in prayer. We need more intercessors. More of God's people must learn to pray. The foes are too many for a few to cope with. The variety of human want and woe, the scattered millions of the unsaved, all demand multiplied forces.

Looking back over the developments of the last half century, the opening up of new continents, the grand missionary exploration, the spiritual quickenings, the evangelistic activities, we cannot but say, "Surely God answers prayer." From the day of Pentecost there has not been one great spiritual awakening in any land which has not begun in a union of prayer.

It is then a duty and a privilege of all of us who long for a world's speedy evangelization, to pray. United, intelligent, believing prayer is in great demand. Here is at once the easiest and the hardest way to success—easiest because it is by absolute dependence on God; and for that very reason the hardest, because there is nothing which we are so prone to do as to trust ourselves. The habit of believing prayer is the one sure sign that we are "workers together with God."

The Policy of the Basel Mission Among the Hakkas

OTTO SCHULTZE.

II.

THE purpose of each and every missionary undertaking is the fulfilling of Christ's command as given us in the 28th chapter of Matthew; or, in other words, the establishing of the Kingdom of God among the heathen and non-Christian. By every means and power at their command, with conscientious use of every possibility and opportunity, they work toward the goal where they themselves will be superfluous. This they consider accomplished when in their special field there stands a strong, living Church—self-supporting, self-governing, and reaching out in mission work from its own foundation—vital proof of the stability and extension of the Kingdom of God. There is thus no question as to the ultimate aim of all evangelical mission undertakings.

But on the other hand there are the principles on which each individual mission body works ; the powers and means at their command to forward their labours, the lines of procedure and the methods upon and through which they strive to attain their responsibility to the several organizations in the forefront of the "far-flung battle line" of the Lord of the Kingdom in whose service they stand. A careful account must be rendered of the means entrusted to them, as well as of their time and powers. "To whom much hath been given, of him much will be required." Then again there are the methods to be adapted to the time and the prevailing circumstances, and perhaps altered to meet the changes which may have a hindering or furthering, a detaining or a hastening effect. When, however, the ultimate aim is kept in view, its final attainment is a matter of gradual advances, so that at last in the upbuilding of the indigenous Christian church she herself takes advantage of each success and her strength increases and presses forward. For this reason it is both needful and useful periodically to look back calmly over the line of advance, which now seems near its goal, and again is pushed back ; to make a clear orientation of the present situation, whereby we may think out new and better methods, and plan the next forward move with no faltering in placing men and means. This will be our theme if we take up the matter of the policy of the Basel Mission in South China among the Hakkas. I must mention here that, to my great regret, I can only give general outlines since we are cut off from the field in which the Basel Mission labours, and are deprived of access to the records necessary to give a detailed, comprehensive report. So, throwing myself on your kindness, I will try, so far as is possible, to draw an extempore picture of the development and various aims of the Basel Mission.

After their arrival in China on the 19th March, 1847, the first step of the Basel missionaries was to decide, under God's leading, on the object of the mission. Hongkong, where they first settled, was only a point of departure for their future field, which was on the mainland of China. The constantly shifting population of the island of Hongkong is largely composed of representatives from three districts, each having its own special tongue—Cantonese, Hakka, and Hoklau. As the Rhenish Missionaries had turned their steps toward the Cantonese, amongst whom already the English and American

missions were quite active, and the Basel Mission had laid it down as a principle to work in untouched fields, their attention was directed to the Hakkas and Hoklaus. One of the missionaries, R. Lechler, began studying the Hoklau dialect and made several attempts to enter the Hoklau country from Swatow. Without a pass he succeeded in settling for a time in Yamtsau, near Swatow, and gathering a small community together. He was also able to complete preparatory work on a dictionary of the Hoklau dialect. But in 1852 he was banished by the Chinese Government, and returned, perforce, to Hongkong. His labours among the Hoklaus were not in vain. The English Presbyterian Mission took up the work in 1865, with great success. Lechler's colleague, Hamberg, meanwhile devoted himself to the Hakkas, and by the end of 1851 we already find in Hongkong the fruit of his labours—a Christian church of sixty Hakka members. When Lechler rejoined him in 1852 the Evangelical Missionary Society of Basel (*Evangelische Missionsgesellschaft zu Basel*; est. 1815) decided to take back those members of their mission who had been lent to assist Dr. Gutzlaff and had been placed under his direction in his independent mission, and, themselves following the guiding hand of God, to set them to work in the Hakka field. We cannot enter here into a discussion of the Hakkas, who centuries before had been driven from the north to south China. It may suffice to say that these invaders are now represented by something like nine millions in Kwangtung, several millions more in Kwangsi Province, and perhaps the same number in Fukien, Hainan, Formosa, the Straits, Indo-China, North Borneo, Hawaii, etc.

FIRST STAGE OF THE ORGANIZATION OF THE MISSION, AND ITS GOVERNING PRINCIPLES.

The administration of the Mission is in the hands of the Committee. This is composed of a permanent president or chairman, of Swiss nationality; a vice-president; an inspector, of German nationality, who holds the highest post in the active missionary body of the society and who is in charge of all the work on the field. He reports to the Committee, superintends the mission seminary and is chief of the administration. A vice-inspector; secretaries; and about ten members. The Committee controls the clerical activities of the Mission;

the general management, including that of the seminary, museum, and the library; all active and invalided missionaries, and also the native workers in the various mission fields.

The relation of the Committee to the missionaries is one of paternal trust and faithfulness. The missionaries are given a personal allowance which is expected to suffice for all necessities, any excess to be returned to the general treasury; while, on the other hand, the Committee are prepared to grant a further allowance to cover any need. The Committee binds itself in no way, but voluntarily undertakes to care for the children of the missionaries, and for this purpose has established a commission for the education of children. The purposes of the Committee are set forth in the "Ordinances." "Our God is a God of order." And Luther said, "Let each learn his lesson, then all will go well in the house." These Ordinances consist of superintendence and subordination. The relations of the missionaries to the Committee and to each other, their authority, duties, and sphere of labour, all are carefully defined and set forth. Thus a peaceable, profitable working together and side-by-side is not only made possible but guaranteed. The Committee appoints three confidential agents in each mission field, who constitute the so-called General Board. The Chairman is responsible for the personal conduct of the missionaries; ecclesiastical matters are also in his care. He presides at the General Conference. Schools and the teaching staff are under the supervision of the School Inspector. The Treasurer has oversight of all funds and accounting, together with all building and repairs. Any business to be laid before the Committee, and their decisions thereon, must be considered and passed upon by this General Board, which is answerable to the Committee. The oldest missionary in any single station is Chairman and court of appeal for that station; he also presides at the station meetings. This conference plans the distribution of the work and submits recommendations to the General Board to be forwarded to the Committee. A station treasurer is elected, who keeps the double-entry books for all expenditures and receipts, makes up the proposed budget each year, and prepares the financial statement. All questions of importance are clearly set before the General Conference in reports and there discussed and weighed. The minutes of the General Conference are then in due course laid before the Committee, which alone has

executive power and decides what fresh departures shall be made. During his first year, while studying the language, the missionary has no vote in the General Conference. Only after a minimum of two years on the mission field is he allowed to marry, and even then not without special permission. Residence with furnishings is provided by the Committee. Every year a certain sum is set aside in the mission treasury to provide a library for each station. After ten years' service the missionaries receive a stated increase in salary. All ordained missionaries are also given a specified amount for the purchase of drugs, etc., which are necessary in giving medical aid. I may say that the training given the Basel missionaries includes a year's course in anatomy, and also in pathology, therapeutics, and physiology. Every missionary is expected to devote his whole strength to the task before him and to go to the post assigned by the Committee through their knowledge of his special gifts and abilities. Ordinary missionaries make report quarterly to the Committee concerning their work : members of the Board send reports only semi-annually. Every effort is made to have at least two missionaries in each station, of whom one shall be an experienced man to whom the other is subordinate.

During this first stage, few of the missionaries married before they had spent four or five years on the field. A good deal depended upon the dwellings, for it was not always easy or possible to provide for more than one married couple. In those days, furloughs came only after a period of ten years' service; and then extended over some eighteen months. During this sojourn for refreshment in the homeland, the missionaries were often called upon from the very day of their arrival to waken, warm, and deepen interest in missions through lectures and sermons. Invalided workers served as travelling preachers for the cause of missions to the limit of their strength. With an allowance adjusted by circumstances, they often had to be placed on the retired list some years before they finally went to their long home. Younger people, who for any reason were unable to return to the foreign field, entered the pastorate or found a new place and life work in the service of the mission at home.

A leading axiom of that first stage was to occupy a district among the Hakkas capable of the greatest mission expansion without encroaching upon regions already touched by other societies : there to establish a main station and to add to

it by approved methods and the placing in residence, wherever possible, of two missionaries in strategic places. Thus there radiated from the main station within its circuit out-stations, under-parochial stations, and preaching places. An "out-station" implies the existence of a small community, served by an appointed catechist, whose duties include Sunday services, pastoral visitation, and the care of the poor. He also is responsible for evangelism among non-Christians in his parish. The sacraments are administered only by the missionary at the main station; and for this reason Communion Sunday comes as a rule only four times a year. The assistants from the out-stations are under the superintendence of the chief missionary at the main station and are paid by him on the last of each month in accordance with a scale fixed by the General Conference and approved by the Committee. Christenings, funerals, weddings and exclusions from the congregation, as well as the rite of the Holy Communion, are the special care of the missionary in charge of that community. He must also keep the church records, consisting of the Baptismal Register, Register of Communicants, Family Register, the book of Deaths, and the list of those who have been confirmed. At the end of the year he compiles the statistics of the community, which may include only those members who were living and in residence on the 31st December of the year under review. The annual report of the community is his care, and he manages, with the aid of the elders and assistants, the parish treasury. "Under-parochial stations" are places where there is a small congregation, but no native minister has yet been appointed to the cure of souls; hence no regular Sabbath services are held, these being arranged for specially. "Preaching places" are those market towns in which the mission rented a room where on stated occasions services for the heathen were held. Evangelism is carried on, on brief trips through the district in which the station is located and also on longer tours reaching out far beyond its borders, by calls and by visits from hamlet to hamlet and from house to house. Colportage lends great aid in this work. Tracts and Scripture portions, calendars and catechisms are given or sold to seekers after Truth. Hand in hand with this preaching of the Gospel, medical work on a small scale was also carried on. The principle of *quality, not quantity*, was adhered to. A simple, carefully prepared "Rules of the Community"; the New Testament, a translation of which into

Hakka had been forthwith begun ; a hymnbook, whose scope was then somewhat circumscribed ; and the little Lutheran catechism, together with a booklet of morning and evening prayers for the week (to which later was added a children's prayer-book)—all these were placed in the hands of the young Christians who, after several weeks' special instruction by the missionary himself were taken into the community. When a congregation numbered fifty, two elders were chosen by vote of the members, and it was incumbent on these to help the native evangelist, see to the welfare of the souls around them, care for the poor, and, under the superintendence of the missionary, to manage the affairs of their parish. This management included collecting the church dues, counting and depositing the Sunday and special offerings, and the investment of moneys from the church treasury in fields, with the collection of the rents therefor. With wise foresight it had been decided that, notoriously poverty-stricken as the Hakkas were, it would hardly be possible for them to compass self-support within a reasonable time if only annual contributions were to be counted on. They forthwith began, in each small centre, to establish church-and-school pledges, as well as a poor-fund. While the church dues and Sunday offerings fell into the church-and-school treasury, the special offerings and similar collections belonged to the poor-fund. This latter was for the benefit of the whole presbytery, for to-day still the command holds good, "Let there be no poor among you." Church-and-school funds were drawn upon for rented premises, repairs to chapels, and other small current expenses. If anything remained of the money contributed, it was invested in fields, as church property. With the rents from this property and the voluntary gifts made during the year it was hoped to attain more quickly the goal of self-support. The parish missionary and the catechist, with the church elders, constituted the local governing body. The presbyteries of the out-stations, with that of the mother-congregation, formed the General Station Presbytery. Admission to and exclusion from the community followed decision by the presbytery. These presbyteries rendered great service in uprooting child-betrothals and settling questions of marriage. It was fundamental in that first stage that, so far as possible, the congregations provide themselves with some meeting place—rented room or chapel building. Many communities collected funds for this last purpose through a period of many years.

Out of the fact that the Basel Mission depends for its membership also upon the children christened in the community as well as upon baptized converts, grew the early recognition of the pressing duty of bringing up these children well. Therefore, wherever ten or fifteen christened children of school age were to be found, parish schools were opened. These christened children who should be in school were often isolated, living in scattered villages miles from the main station; so they were gathered in boarding schools for girls and for boys at the main station, and there, under the eye of the missionary and his wife, taught until confirmation in the elementary branches and in Christianity, in household matters—sewing, weaving, cultivation of vegetables,—and brought up to be useful, capable people, the backbone of the coming generation of Christians. For this the necessary school books were prepared and the curriculum planned. Led by the conviction that these institutions and parish schools were of inestimable value to the growth of the whole enterprise, the missionaries were at first under the necessity of bearing the greatest part of the cost; for the Christians had no means to draw upon and, in fact, were often loth to do without the work their children could perform for them.

The need of an efficient body of native preachers and teachers led to choosing from the boarding and primary day schools the most gifted and willing pupils, and preparing them by a two-years' course in a secondary class for the three years in a middle school. When graduated from the latter they were taken to the theological seminary in Lilong. Their work during a three-years' course there in literature and theology was the basis on which graduates were placed in teaching positions, or in the ministry. If those who had only a middle school education, or perhaps a short time in the seminary, wished to become teachers, they were rated as not-fully-qualified catechists of the Fourth Class in the scale of payment. All catechists who had passed the final examinations were placed in the Third Class, only the best among them finding their way into the Second Class, which represents the *élite* among our staff of helpers: and these, after seven years in office, may by virtue of their good record be counted among the pastors, in Class One. Ordination must precede entrance into this Class I, but is granted only to those who are recommended by everyone. Young people who were not educated in our schools but who felt the impulse and call to become

co-labourers in the vineyard of the Lord, were accepted after an evangelists' course of two or three years, and having passed the examinations were ranked in the Fifth Class of the tariff and employed chiefly in evangelistic work. Regulations were formulated to govern the sphere of work and the position of the catechists and, later on, the pastors, in relation to the Committee, the missionaries, and to the community. The evangelists and catechists were in duty bound to send in a regular written report to the missionary superintendent, from whom in addition they received a topic on which to write an essay. Further supervision and training for the staff were provided by short courses conducted in institutes of a week's duration either by a single station or by several stations combined. In such institutes several missionaries unite in the work of instruction. One will take charge of the homiletics; another of dogmatics or ethics; and still a third, the exegetical matters. During the course, each man attending the institute must write and hand in an essay on some specified theme, such as, "The Relation of Faith and Knowledge," "On the Freedom of the Truth," "Church and State," "Mission Methods of the Apostle Paul compared with Ours," "The Difference between the Protestant and the Roman Catholic Churches," "The Influence of the World War on Our Mission Work," "Christ and Confucius," "The Hindrances to Becoming a Christian in the Different Ranks of the Chinese People," "Did Buddhism Prepare the Way for Christianity?" etc. Besides this, each must preach a sermon on a given text, and catechise on yet another. These tasks, that is, the theme, with main heads and sub-heads, are all to be written. Each man also has to recite a specified portion from the text-books in use in the seminary, on dogmatics, ethics, symbolics, or church history; and in addition to prepare for exegesis a prescribed portion of the New or the Old Testament. To the pastors is committed the duty of leading the congregation and serving it with the Word and administering the sacrament. A yearly report of their official activities must be sent by them through the proper channels to the Committee. They are as fully under the control of the General Committee as are the European missionaries. The educational level of our staff of native colleagues being far above the ordinary attainments of literate Chinese, there was small temptation in this early stage to recruit our forces from that class; whereas to converted men among the

literati who felt the call, these evangelistic institutes provided an open door to active service in the Kingdom of God.

To raise the standard of efficiency among these workers, and keeping in mind Dr. Gutzlaff's saying that China must be Christianized by the Chinese, still further steps were taken. Some of the best and most highly gifted among those who had completed the course of study in our schools were sent to Basel. There for one year they studied the German language, and then entered the Mission Seminary and after a six-years' course, having passed the prescribed examinations, received ordination and returned as fully qualified missionaries to their native land. One of these young men, Tschong Thau Tschung, succumbed during his sojourn in Basel to an inflammation of the hip-joint. Another, Pit On Yin, was not sufficiently gifted to complete successfully the course laid down at the Mission House in Basel and after four years was sent back to China, to be employed in the teaching staff. If perhaps the three others, Tschin Min Syu, Kong Fat Lin, and Li Schin En, did not fulfil in intellectual attainments the hopes set on them, yet we must bear witness that they, especially the first two, were faithful workers in the mission for many years and did much to bring the Gospel to the hearts of the Hakkas, adding greatly to the congregations.

Each native-born mission worker, be he evangelist, catechist, pastor, or missionary, is expected to contribute a definite proportion of his income towards a fund for invalids, widows, and orphans. From this source are provided pensions and allowances for invalided members of the staff, their widows and orphans, the amount being fixed in relation to the salaries previously drawn by the beneficiaries, but not to exceed a yearly maximum of \$100.00. The administration of this fund is in the hands of a committee composed of three Europeans and two Chinese, who decide who shall be helped from it and to what amount, and submit an annual report to all the contributors. The confidence existing between the Committee in Basel and the missionaries extended also to the relations between the European missionaries and their native colleagues. They enjoyed the respect and love of the Christians and the whole community. The communal plan of management left no room for despotism and excluded the worship of the individual, which proved so fatal to the Corinthians. Organization, even to the minutest details, enforced discipline, the

regulation and apportionment of all activities, conscientious and tireless work free from ostentation or desire for advertising,—these together bore a great part in putting the whole enterprise of the Basel Mission in South China on a solid basis and ensuring a healthy further development.

The SECOND STAGE brought new conditions, necessitating compromise ; methods hitherto employed, guiding principles, the whole constitution of the mission activity required revision, altering, developing, and putting on a fresh basis.

The expansion of the Basel Mission made inhuman demands upon the strength of the Inspector, and supervision and the grasp of details became increasingly difficult. In the private councils of the leaders of the Mission at home the necessity for a division of labour was recognized. He who up to this time had been Inspector was made Director, keeping in his hands the inspectorate of the mission field in China, while three other inspectors took over his duties in the homeland, for India, and for West Africa. The task of the Home Inspector was to marshal the forces at his command—deputations sent forth on lecturing tours, to plan mission study courses, conferences, and classes, and form mission circles—and produce from among the students, teachers, clergy, and young men's societies the men and means to carry on the work.

Occupied territory in South China grew so greatly in extent that two-thirds of all Hakkaland in Kwangtung province, from Hongkong to the borders of Fukien and Kiangsi provinces, was covered with a wide-meshed net of stations, out-stations, under-parochial and preaching places. In addition, work had been undertaken among the Hakkas who had emigrated to North Borneo. Division into districts was imperative, hence three, each with its presiding officer, were decided upon ; the Lowland district including North Borneo ; the East River district ; and the Moi River district. The constantly increasing volume of money matters, transmission to and from the inland stations, together with general items to be attended to, led to separating the management of the general treasury from the main department of finance and giving a thoroughly trained, far-seeing business man charge of it. The building that was steadily going on demanded the oversight of a technical man, if the costly time and strength of the ordained missionaries was to be conserved. (At the present writing, this post is vacant, as our architect died.) Realizing how strong a factor the medical

work was in opening doors and hearts hitherto closed, mission hospitals and dispensaries were opened and professional physicians called to take charge, while midwives and trained nurses were provided for the women's departments of these hospitals. Pastoral and evangelistic work resulted in numbers of women being added to the church and made evident the need for establishing the "Women's Mission," as it is called, for which unmarried European women were sent out. They are assisted by Bible-women, whom they train. A girls' college, which numbers now more than a hundred pupils from the better classes, is under the direction of a highly cultured and certificated preceptress, and here women teachers are educated for the girls' boarding schools. Enlarging the system of instruction in conformity with the Chinese Government school plan led to founding a normal school for teachers, apart from the preacher's seminary, in Kutschuk on the East River. The requirements to enter this normal school are a middle school education and passing the entrance examinations. Preference is given to those pupils who have been trained in the Basel Mission primary, secondary, and middle schools, but other Christian youths who can meet the conditions are also accepted so far as there is room. Hitherto the output of the heathen middle schools has frequently given small satisfaction, and the information possessed by pupils admitted from such schools is often very incomplete. They also lack that thorough religious training which is given in the Basel Mission preparatory schools. The growing demands of awakening China were met by establishing a "Gymnasium," or college of arts (linguistic school) in Kayinchow. And as the higher standard made heavier demands upon the teaching staff, academically trained specialists were called for these schools. Unfortunately there are not yet to be found among the Hakkas students sufficiently educated to make employment of European instructors superfluous.

Before speaking of the extension of the Basel Mission church among the Hakkas during this stage, I should like to touch upon some changes in the European personnel of the Mission, consequent upon the influence of these modern times. The education given the European missionaries in the seminary of the Basel Mission House has unquestionably proved of great value. The young men, who are most carefully selected, come chiefly from the common people (middle classes). Many have left lucrative positions or were earning their living independ-

ently. They are fired by the thought of bringing to the heathen the experience of their own souls. All have some profession or trade, and almost without exception find their special knowledge of use in their missionary career. Living together for six years in the Mission House develops an *esprit de corps*, a spirit of mutual accommodation, which later is of inestimable worth when working together on the mission field. The spiritual atmosphere, strict training and discipline, the inexorableness of duty—the slightest neglect of which might jeopardize the goal toward which all are pressing, the occupation of every moment, the continual exercise of spiritual powers,—these are preparation to which no other can be compared; a training for serious labour of incalculable value later in missionary life. The six years at the Mission House are divided into a three-years' course in vocational and classical studies, and a three-years' theological course. Both are generally interrupted by a year of military service. Though the task set them includes Latin, Greek, Hebrew, English, Biblical introduction, dogmatics, ethics, symbolics, church history, Old and New Testament exegesis, history of religion, mission study, pastoral theology and homiletics, church music, anatomy, pathology, therapy and physiology, it was considered best to provide for the students a practical course in the mission Physicians' Institute in Tuebingen, and several weeks' stay in England to improve their knowledge of the English tongue. Opportunity to deepen and enlarge their knowledge is given those who have returned home after their first term on the field, by attendance at elective courses in the University at Basel, or a course in the Oriental Seminary in Berlin. During the last ten years, to lighten the labour of learning the Chinese colloquial, the groundwork of the Hakka dialect has been laid by an old missionary in the homeland; while on the field, language examinations were instituted, and just before the outbreak of the war plans were completed for establishing a language school. To postpone is not to abandon.

In spite of this good education in the Mission seminary, great stress is laid on winning new recruits from the ranks of university bred youth. At present the European Basel missionaries in China include four theologians and two scientists. A fifth theologian had to return to the homeland after a comparatively short time because of incapacity. A sixth died by an accident before he had taken on any responsibility in the

work of the Mission. A seventh is he who became famous through his dictionary, and was later Director of Education in Hongkong—Dr. Eitel. Physically the younger generation is not what the older was, and for this reason the first term of service has been shortened to *seven* years on the field; the term after a second or third return, being fixed at five years. Returned missionaries now are given from the time of their arrival at home three months for recuperation, wholly free from calls of duty. Twelve years ago in Kowloonthong, on the mainland opposite Hongkong, a sanitarium was built to give those who needed rest a place where they might find recreation during the hottest season of the year.

The most important change, however, in this second stage was in the development of the Church among the Hakkas. A new statute, which was completed and ratified through the tour made by our Inspector, Dr. H. Dipper, in 1913 and 1914, provides for a presbyterial-synodical organization of the missionary Church through creating (we give Dr. Dipper's own words) the so-called parochial-union to serve as a link between the community-union and the district churches association, whereby the members of the various communities within the jurisdiction of any station are joined with the main body of the united Church: also, through the formation of a general association of all the churches, in which the existing organizations of the three districts are brought into completer and closer union. Thus the Chinese mission Church of the future will be built up by the following steps:—single community, parishes, district unions, general association of all the churches. Each of these unions has its own governing body. The government of the single communities is in the hands of assembly and presbytery; the parishes have a parochial synod and committee; the district churches, a district synod and its committee; and the combined churches are governed by the General Synod and its Committee. Authority is so divided that the representative bodies (community assembly, parochial, district, and general synods) exercise legislative and controlling powers in general, while the presbyteries and committees have the controlling voice in executive matters. Furthermore, the financial problems of each union, from the community to the association of all the churches combined, are exactly defined and the means whereby they shall be met pointed out. Heavy demands are made upon the resources of the communicants for the needs of the single

communities; for the requirements of the higher grades of the existing Church, careful, far-sighted arrangements are made respectively for founding or increasing corresponding Church-and-school-funds.

But the most noteworthy reform lies in the regulation concerning Church government. In the statute is set down the intention of the leaders of the Mission to withdraw more and more as time goes on from the official guidance of the mission Church, with their conviction that the moment has arrived to take the first step in this direction, at least in the lowest grades of the Church organism, with the single communities. The Committee accordingly offers to such communities as are capable of financial self-support, but especially to those spiritually mature and strong, the possibility of independence. This "independence" consists in such congregations having the right to administer their own local church affairs, including the election of a pastor, but under the supervision of the Church authorities, from the parochial synod up to the Committee of the General Synod. The obverse of this autonomy is financial self-support. The independent communities no longer receive any subsidies from the Mission toward their local church work; though for the school work the Mission will still defray the cost of the teachers' salaries during a transition period of from four to eight years. Such communities as are not "independent" are classified as so-called "Beginners' Congregations" (Class I) whose chief task is to grow steadfast in the faith and get a chapel for themselves; and "Advanced Congregations" (Class II), who possess a chapel and presbytery, and must contribute toward the support of the catechist in proportion to the number of communicants. Congregations of both Class I and Class II are, however, in charge of the missionary, as representative of the Mission Committee, who acts as chairman of the presbytery in "Advanced Congregations." Thus Dr. Dipper. It should here be interpolated that the induction of the new constitution of the Church, owing to the world war and its attendant manifestations, has suffered a check which it is to be hoped will soon be removed.

Following the suggestion of Dr. John Mott, an attempt has been made to utilize to a certain extent latent talent in the Beginners' Congregations, though such personalities as are capable of distinctive service to the government of the community, or eligible as presbyters, seem rare and difficult to find.

As a result, a Helpers' Band, or Diaconate, as it is called, has been formed, and this to some extent takes the place of the yet non-existent church elders. Alert young men of energy and ability are also chosen by the community from among their number to serve as assistants and deacons. The office of the deacons, as that of the elders, is one without pay. (The deacons' service, as that of the elders, is purely honorary.) Let me instance as an example the small community at Sham Shui Pu, which was in my charge until I was expelled from the British Colony of Hongkong. The Christians there chose from among themselves seven deacons, both men and women, who were entrusted with the most diverse duties,—among them, reading and expounding the Scriptures, holding family prayers in the homes of the Christians, visiting the sick and those irregular in church attendance, helping at deaths and burials, caring for the poor and for the family graves of absentees, collecting church dues and Sabbath offerings, receiving and welcoming newcomers at worship, and so forth.

The question of leading young people to decide to embrace the vocation of preachers or teachers led to various plans being laid, but these have had to be held over on account of the great war. Such was the projected Christian medical college for South China, and the industrial school under expert Christian management.

Here and there young men's and women's associations have been formed, with the objects of strengthening the inner life of the youths and protecting them from the temptations of the world; and to help raise the still comparatively low condition of our Hakka peasant women, giving them a better knowledge of the Scriptures. Much remains to be done before the leaven of the Gospel shall have leavened the mass and the Christian Hakka church attained the great end and aim of our endeavours, when our mission work may be dispensed with.

What We Teach, and What Results Expect

PERCY J. SMITH.

OF the making of books—and addresses—there has been no end; and it is humiliating to think how comparatively few of these become of permanent advantage, or add to the sum total of things we really *know* as distinct from the things we only speculate upon. The reason has lain in the fact that in so many instances the object has been for one to throw down what another has built; that many have been concerned merely to prove the others wrong, until the devoted hearer, or reader, is in a maze, his head whirls, and he knows neither what he believes nor why he believes it. This is a most unfortunate condition of mind, but it is peculiarly characteristic of the present day, and its effect is felt alike in the home lands and among the missionary body. Some of us have felt for a long time that the need to-day is above everything else a need for *conviction*, a definite knowledge of what we believe and why we believe it, of what we expect and why we expect it,—all of which will lead to a definiteness of idea as to what methods we should use and why we should use them.

1. My subject takes the form of two questions, and first of all I am venturing to propound the query:—

DO WE KNOW WHAT WE BELIEVE, AND TEACH IT?

In discussing such a question as this, I do not need to disclaim any attempt, in an address of a few minutes, to determine our convictions on any particular lines, or into any particular grooves. Such a thing would be quite beyond my power to effect, even were it necessary so to do. The present attempt is of a much more humble nature, and I shall have succeeded if I can have called attention to, and emphasized the need for conviction, as distinguished from suspended, uncrytallized opinion. It may well be that among my brethren and sisters there is no such lack of conviction or definiteness of idea as I have mentioned, and that one is exaggerating a danger because one feels its workings particularly in his own heart. But it is just that personal feeling of danger, that feared lack of absolute conviction on some things which are

closely related to the soul's well being and to effective work, some fears of that creeping paralysis which ultimately follows the loss of such convictions, which are my excuse for emphasizing such a subject now.

We have heard something about the note of certainty in preaching, but back of and behind all this lies the note of conviction in the heart of the preacher. Blessed is the man who knows what he believes, and who believes it thoroughly, for certainty in the mind will surely bring certainty in the message. The difficulty and danger of the present situation lie in the fact that we are undoubtedly passing through a transition period. There is not one of us who is not altering, consciously or unconsciously, his standpoint, not one who holds precisely and in every particular, the same views that he held in earlier years. Some of us look back with a curious envy to the time when we could fill up many foolscap pages with statements of our creed, set forth in all their mathematical exactitude and logical sequence, and send them in to the College Board or Missionary Candidate Committee. The only difference between most of us is that some have become more unsettled than others, but all have felt the influence at work. The causes for such things are known to us all, although they may be variously described. The two great factors with most have been (1) the detailed enquiry, historical and comparative, into the nature and meaning of the Bible—an enquiry of varying types, called by all sorts of names, and divided into higher and lower, conservative and liberals; and (2) our own growing experience of life's conditions—one had almost said "unconditions,"—the unexplained enigmas and problems of our own and of other lives, the great facts we come up against, problems of suffering, responsibility and opportunity, which refuse to be ignored. Things which we accepted as obviously as we accepted our food in childhood days, we now either reject, or at least re-examine carefully before we accept. We need either to cleave to the old or to readjust ourselves and things, and the danger will lie in the fact that we do neither, but having left some of the old safe moorings in the calm water of, if you will, innocence and unenquiry, we should now drift with the tide, to the imminent danger of ourselves and of other craft in the fairway.

To avoid misunderstanding, I am entitled here, however, to a word of explanation. There are some things which with

us can never come into the category of the doubtful or the questionable without fatal results. Not being of the ultra-philosophical type, it does not occur to us to doubt our own existence or the existence of others ; and not being fools we have never said in our heart "There is no God." Of those who have become doubtful of their life and being, of the Author thereof, or of the hope in Christ, and who having once been on the Rock have left its stable footing to flounder in the quicksands of materialistic unbelief, I do not feel competent to speak. I cannot now refer to those who have become estranged from the Jesus Christ of history and experience, the Gospel of the Cross, and a message of hope to men. While we put no man outside the pale who does not place himself there ; nay, while we feel that notorious boundary line to be uncertain, irregular, and hard to mark, yet we feel that such as have lost these things, have lost their hold on life. And unenviable is the condition especially of any who having started in the ranks of the missionary heralds of the Cross, find themselves without a faith and without a message. The difficulties spoken of need not concern such things as these. They are our life amid the instability even of some things which we had esteemed as vital and spiritual.

But let us beware lest we increase our difficulty by confusing the things which cannot be shaken with what is at the best only scaffolding, the foundation with what is perhaps but ornamental ; the things which must be held with tenacious grasp with the things which may be let go, not only with no real loss, but even with advantage. The important thing is that each should be certain in his own mind ; and why ? Because we are all of us teachers of the ignorant, and are those to whom the present learners but future teachers in the Chinese Church look for instruction and help. We dare only teach the things that we *know* and, as I believe, the things that we know why we know. If I teach anything that I was taught to believe, but which I have not made part of myself, if I teach anything *only* because it is in the Bible even, but do not *know* it true in my own life and experience, then I lay myself open to a grave danger of having at some future time either to explain away or to unsay what I have said. The danger and the inadvisability of such a course are obvious. But what shall be said of a preacher who is unable to fully accept a certain dogma and yet who includes it in his list of teaching because it is

part of his Church's belief, or because his predecessor taught it, and to cast doubt on it or to give a contrary idea might provoke awkward enquiries?

Our danger, I am convinced, lies in none of these, but rather in a tendency to go on teaching some views and aspects on which we are shaken, but of the contrary or modification of which we are not yet convinced. Our difficulty lies in the fact that we must oftentimes make pronouncements on subjects on which we have, to say the least, nebulous ideas. With unadjusted minds we must seek to adjust the minds of others. This is an exigence which will grow more pressing as the Church grows and reads more—as it assuredly will—books which suggest enquiry. In such places as Shansi, we have met perhaps less of this difficulty than in some other places, but even here there are indications of an attitude of mind which will not accept a statement on the mere authority of the person stating it. And such an attitude is to be welcomed thoroughly, but unhappy the man who has to reply that he does not know, or cannot say why he does know. Some have perhaps even breathed a sigh of relief on having got through the Evangelist's Classes without having had to state which particular theory of Inspiration is the true one; what truth there is in Evolution; what about Eternal Punishment; how the first of Genesis is to be understood; how far the Sabbath is binding, etc. And the reason is that some have no real convictions on these and many other things. We used to have, but our minds underwent a change, and from a state of blissful certainty we have passed into a troublous state of doubt. That our previous certainty may have been uninformed and the result of unenquiry, may in some cases be admitted, but it has nevertheless had its effect on our life and work. We are not the better workers for being doubters. With the old convictions we have lost many of the sanctions, incentives, and impulses of our work. This is neither to say that where ignorance is bliss 'tis folly to be wise, nor to say that it does not matter what we believe as long as we believe it thoroughly. But nevertheless a man with mistaken convictions will do more work, and better work, than a man with no convictions at all. An honest, even if mistaken, dogmatism will arrest men far sooner than a pious agnosticism. A man who believes everything will do more and go further than the man who believes nothing. Happily,

however, we are no more required to believe everything than we are to believe nothing. There are ways by which we may go, and we have not been left without help. Among the ways by which such difficulties may be met, three or four occur to me which I will pass on for what they are worth.

(1) Let us preach and teach the things we *do* know, and get to work with what we have. It will take us not a little time to faithfully and wisely impart the knowledge of those things of which we are certain. We shall be surprised to find how many there are ; and it is safe to say that among these will be found far more than enough to lead men from darkness to light, from sin to holiness, and to equip them for their journey heavenward. Of interpretations and theories there may be many, but the rock facts are ours, and these will afford security for the feet of all true seekers after truth. The proof is wanting that Paul could *fully* explain every problem he discussed, but he knew Christ and Him crucified, and he spent his time preaching this. In any case work will be found a great panacea for doubt, and we might well take to heart the message of Nelson to his fleet just before one of his battles :—
“In case signals cannot be seen or clearly understood, no captain can do very wrong if he places his ship alongside that of an enemy.”

(2) Let us exercise a nice patience and a wise reticence on some things, the true theory of which has not been evolved, or received the stamp of time and experience. Let us confess ourselves learners with those even whom we are teaching, and all together seek the truth ; and keep also in mind that definiteness does not necessarily mean definition. We can afford to wait, and he who waits longest will see the most. He may even find that the longer he waits, the less reason he will see for altering his old position ; for it is a well known fact that some critical questions have a knack of travelling in a circle,—I had almost said a cycle, except that sixty years is rather long. The revolution takes place often in far less time than that, and it is not without its amusing element that often the old standpoint, the old country, is reached after much wandering and much trouble (not perhaps without its advantages), and then hailed as a newly discovered territory,—such returning wanderers being strangely oblivious of the old inhabitants who have never left, and who have been saved much travail and weariness thereby.

(3) But let us nevertheless prosecute a wise enquiry. While it may be quite impossible to spend our time in examining all theories, and following men in their labyrinthine researches, and while we may feel it impossible to keep pace with all the questions raised in our day, yet we should beware of letting our minds run in a groove, or refusing to examine into the truth of things because they do not bear the imprint we have been used to, or are couched in different terms from our own formulæ. God has many ways of speaking to us; those who are not of our school of thought are oftentimes found to be His servants; and the humble mind will be willing to search for truth, and to receive it from even strange hands.

(4) But above all, let us exercise a whole-hearted dependence on the Spirit of God, Who is given to every one of us who obey God. And herein lies our safety, for He, and no man, is the Teacher, the Interpreter. He it is Who unlocks the problems of the Book, and none of those who trust in Him shall walk in darkness.

II. The second question for consideration is :—

DO WE KNOW WHAT WE EXPECT, AND WORK FOR IT?

This may seem a trite question, and yet one may be pardoned for doubting whether all in the mission field could answer it. Probably a good many of us must own to some shakiness on the point. Our expectations are lofty, but like some high mountains, often enveloped in mist. We all know what we have come to do, or rather we know the terms of our marching orders,—“To preach the Gospel to every creature,” “To make disciples of all the nations.” These are the words of Christ, and we seek to obey. And it is very likely that some may say, “We have nothing to do with results; results are with God, and it is ours to just obey.” With this I agree—and disagree. We must obey our orders it is true, and that whether signs follow or no. But nevertheless the results have some bearing on the question as to whether we have rightly interpreted our orders. If no signs whatever follow, it is at least open to question whether we are on the right track. If we had some idea that Christ meant the methods He instituted to be fruitful and effective, we must have some idea in our mind as to what we mean when we say “fruitful” or “effective.” What constitutes fruit, and what constitutes effect? We have a right to enquire what we expect as a result

of our labours. Such an enquiry and such a knowledge must have a tremendous bearing on the spirit with which we work, and the methods we adopt,—indeed to my mind their effect can hardly be exaggerated. So many come to the mission field with a general idea of something great as a result of their labours; but how many know just *what* they really expect, or what is more important, what they have a right to expect? It may be we had a vision of the millions of China looking across the ocean with yearning in their gaze, gasping for a draught of the Water of Life, and crying, "Come over and help us." And we came perhaps expecting them to clamour round us, seeking the message of Salvation. Well, it is sufficient to say that our vision was dispelled, and that men were not seeking the Gospel, and that, except in some few instances which were deemed so wonderful that they were sent home as a special report for insertion in our Magazine, we found men unwilling to repent, and unwilling to believe, and that with much persuasion hardly could they be induced to enquire into the truth of our Gospel. Probably a growing vagueness as to what we really did expect came to us then, and it may be that many of us are still undecided, and just have to brace ourselves to go toiling on in the general hope that some good must result "at last, far off, at last." But we all feel that this is not good enough, and we want to know what we are working for,—apart from the reward of "Well done" for good and faithful toil;—what will the harvest be, and what form must the harvest take? To mould our ideas and convictions on such a point will save us from much needless disappointment and weariness of spirit; will save us probably from some misdirected effort, and cause us to recognize with clear perception the true coming of the Kingdom.

I do not now feel able to discuss the bearing of our own spiritual condition and our own consecrated activity on this question, but it is at any rate worthy of examination as to how far lack of result is due to our own shortcoming, our unwillingness to give ourselves wholly and without reservation to the task of spreading the knowledge of Christ. Considerations of this nature we shall each be able to meditate upon for ourselves. The thought I have at present in mind is rather of our conviction as to God's purpose for the world and for the coming of His Kingdom among men; which purpose, although, alas! it can be modified or hindered to some extent by the way in which we do our work, yet will surely in His time be

accomplished. What is this purpose? May we know it? And knowing it, are we working consistently and faithfully for its accomplishment?

I presume there are two great schools among the missionary body, which may be roughly distinguished as, (a) those who believe that the great end of our work—and the consummation to which we look—is the gathering out of the comparatively few who are elect of God, that our task is that of adding to the Church those who are being saved; that we cannot speak of “quickly” or “slowly” in connection with the Kingdom, for those whom God means to save will surely be brought in, and that without the Church borders, the world will grow worse and worse until the final end of all things: and (b) those who while believing in individual conversion, take a broader view of the Kingdom of God,—in fact look on the Kingdom of God as not being necessarily co-extensive with the Church. These believe that the world will gradually improve: that the leavening influence will go on until the whole is leavened; that our task is to preach the Gospel, but also seek to make the secular institutions of the world better, its administrations more honest; to enlighten ignorance of whatever kind, to relieve physical suffering, and the conditions which are the cause of this suffering.

It is obvious that differing conceptions of this kind will bring a totally divergent idea as to what constitutes success; and the hopes and expectations of the one will be quite different from those of the other,—as also will be the methods employed. It may be that many of us would hesitate to place ourselves absolutely as under either of the two schools of thought mentioned, but perhaps somewhere between the two, or rather in a category which includes both ideas with suitable modifications. What I believe is vitally necessary, and the point I am now concerned to make is that we, by close study of what Christ has said, and a true knowledge of the trend and meaning of Scripture, and also by an earnest examination into the teaching of history, should form our own conclusion, obtain our own conviction, and work steadily and clearly with unfaltering steps for the fulfilment of what we believe to be the purpose of God.

An American pastor, of recent notoriety, has charged missionaries the world over with being out on a false scent, with hoping for the impossible; who, to quote his words,

"seem to deceive themselves as well as others, and who shut their eyes to facts, while hoping against hope to maintain exploded theories." This charge we deny, but it behoves us to look to ourselves, to see whether our hopes have any foundation; whether our theories are Scriptural, reasonable, and borne out by experience. There are some who, it seems to us, have left the stable foundation, and with some lack of the sense of spiritual proportion, have evolved exaggerated ideas of the beauty and purity of the non-Christian systems of religion, and conceive their task to be that of forming some sort of combination of them with Christianity. From the use of such terms as "our sister religions," we may expect to hear next of "brother Saviours." Whatever may be the divergence in our views we believe in the supremacy, present and ultimate, of the Christ of God, to the exclusion of all other names whatsoever whereby we may be saved; in the uniqueness of His message of Salvation; of the final overthrow of evil; and in the necessity of repentance and faith toward God on the part of all.

While I do not feel it incumbent at this time and at this place to state fully my own answer to the question with which we commenced this second part of our discussion, or to lay down any statement of what I believe should be the standpoint of us all on the point at issue,—all I ask is that we should ourselves know, and be convinced in our own hearts,—while this is so, yet I believe that whatever our views, our theory, or our expectation, they must all lead us to one thing, and that is **A CONVICTION OF THE IMPORTANCE OF THE INDIVIDUAL IN RELATION TO THE KINGDOM OF GOD.** Whether we believe all will be saved or no, we believe that the "ones" must be saved. Whether there be many or few, they must be brought in individually. If there be such things as "nations born in a day," or "mass movements into the Kingdom of God," or "conversion by the million," we believe that God will look on the individuals composing the nation, the mass, or the million, and no one unfit can come with the crowd into the Kingdom. Thus we recognize a contradiction in terms in the statement recently made in a paper that a certain Christian leader, noticing that Christianity is leavening the whole life of the people in India, "looks for the Christianizing of India, not by the conversion of individuals, but by a great movement of the people, in which a nation will be born in a day."

Laws may be improved, officialdom may be made honest, and the community be uplifted through the Gospel, but only so far as the persons framing those laws, administering those laws, and observing those laws, are moved by God's Spirit, and themselves made honest, righteous, and uplifted. Although all men be drawn to the uplifted Christ, it will be "koh jen" rather than "wan jen". We have come to heathen lands to preach the Gospel to every creature, and we must see to it that without distinction of age, sex, or position, they hear the message. Here we must all meet, whatever be our views, to whatever school we belong, and whatever be our expectations,—*the salvation of the individual*. Let us base our expectations on this; let this be our criterion; and by this measure the progress of the Kingdom. I do not, I dare not say, by those only who publicly enter an organized Church. I believe there are some who obey in their hearts the laws of the Kingdom, and are swayed by the Spirit of God, in greater or less degree, who never are included in statistics or Annual Reports, and it may be that for this reason we may misjudge and mismeasure the onward march of His cause. We may be unable to judge whether our expectations are being fulfilled, but in any case, let this be our aim, the goal toward which we look, to bring as many individuals as possible under sound of the Gospel, and to the extreme limit of our strength and time, to endeavour to lead men into the union of Christ.

Practical Christianity: The Utility Test

GEO. H. MCNEUR.

THIS is an age when everything is tested by the standard of utility. "Necessity is the mother of invention," and in the world of thought as well as in the world of things the children of other parentage are stillborn or at best short-lived. The law of the non-survival of the unfit has ever-widening application. Recently we were walking in Hongkong and passed an old fort. The entrance was closed with rusty bars and chains. Long grass and shrubs grew among the masonry. A great gun was visible, but position and condition showed that it had been long discarded. I remembered that some years ago we had watched artillery men using that very gun in target practice. How it had appeared suddenly as

if thrust up out of the earth by a giant's hand, and had swung into position and discharged its shot, and then as quickly and quietly disappeared. It all seemed, to the amateur at any rate, so effective. Now the fort and its massive gun lay in disrepair and rust. Why should so many thousands of pounds be flung upon the scrap-heap? Then I recalled the fact that shortly after I had seen this gun in use some high military official had come from England to inspect the defences of the colony. As a result of his visit some of the forts were condemned. Their position made them comparatively useless for purposes of defense. And the size and make of the great gun probably led to the decision that it would not be worth while moving it.

As modern methods of education are being more widely introduced in China, the same test is being everywhere applied. The Chinese are an eminently practical people. You can hardly imagine them (Cantonese, at any rate) wasting hours over some subtle distinction in abstract philosophy, although they will willingly spend twice the time in driving a bargain. Let us be grateful for the measure of common sense given to them. Mrs. Isabel Bird Bishop said: "The stuff out of which the Holy Spirit is fashioning the Chinese Church is the finest raw material in the world." Many superstitions and senseless customs are disappearing before the test of usefulness, and by the same test much that is commendable is being introduced. The transformation of idol temples into schools, and monasteries into markets, is an example.

Conferences and committees are continually reminding us in these days that the test of utility is being applied to mission methods and church work. The system that put the round peg into the square hole, and *vice versa*, is being rapidly relegated to the scrap-heap.

CHRISTIANITY THROUGH THE SMOKE OF WAR.

It would be absurd to expect, at a time when the whole world of thought and action is in the crucible, that Christianity could escape. Many are asking, "Is Christianity really of benefit to the individual, to the family, to society, to the State, to the world? What about the war in Europe? There is the fruit of Christianity." From such criticism there is but a short step to the conclusion, "Christianity is a mischievous failure and to be avoided." Two years ago a leading Chinese in Shanghai told Mr. Sherwood Eddy that it was useless to

talk to his people about Christianity while the Christian nations of Europe had each other by the throat. Such sentiment must be widespread. And it comes when this great nation is in a plastic state, keenly susceptible to impression from without. The lessons of the war are being printed deep upon the mind of this age-old but rejuvenated country. But history teaches us that no strong nation remains long in an uncertain, changing condition. She cannot do so and continue strong. Out of all this confusion—political, social, moral, religious—there is either coming a divided and Japan-directed China, or a free, united, new China with her face definitely set towards a fixed goal. Will the new nation, with her tremendous population, her unparalleled resources, the strong-enduring characteristics of her people, be predominantly Christian?

Japan with her comparatively small area and population, her sea-girt isolation from over-bearing neighbors, the more homogeneous character of her people and their versatile nature, has passed much more speedily through her period of change. She has chosen her future direction. Some years ago there was a serious consideration by leading Japanese whether Christianity should be adopted as the national religion. The question was decided in the negative. Many think that *the* day of Christian opportunity in Japan—the day when the Church of Christ might have imprinted its message on the whole life of Japan—has been lost. What about China? How are we going to defend and commend our faith at this time of China's receptivity in face of the present condition of Europe?

FIRST DEFINE YOUR TERMS.

In all argument there is one preliminary step essential to clear thinking and statement, *i.e.*, the definition of terms. What do you mean by "Christianity"? Is it just to point at so-called Christian nations and individuals and say, "There is Christianity," and on this premise proceed to attack or commend? Such argument is so common among even well-educated people in the home lands that we need not be surprised to meet it here. I was talking with an undergraduate in Hongkong University some weeks ago, and he told me that the inconsistent lives of church-members whom he knew hindered him from believing on Christ. I pointed out that he was looking at some poor, imperfect, stumbling disciple and judging this poor misrepresentation as if he were the Christ of God.

BACK TO THE SOURCE.

In seeking to defend our religion from adverse criticism by our Chinese friends, I think nothing could help us more than a careful study of Paul's defence of the faith. This brings us to Christianity in its pristine purity. The cry of "Back to Christ," which really meant "Back from Paul," and began with German rationalistic critics, is much feebler to-day though it so seriously affected the theology of both Britain and America. The best scholars recognize that we have no reasoned statement of the Gospel in its fulness in the Evangelists, nor in the nature of things could we have. Jesus said, "I have yet many things to say unto you, but ye cannot hear them now. Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth."

Then creeds and customs and ceremonies have multiplied during the centuries of the Church's history, and these may hinder instead of helping, by hiding from us the simple strength of apostolic Christianity. The human accidentals are often emphasized at the expense of the Divine essentials.

THE PAULINE SUMMARY OF CHRISTIANITY.

The central verse of St. Paul's letter to the Galatian Churches has struck me as an admirable summary of the apostle's conception of Christianity. "In Christ Jesus neither circumcision nor uncircumcision, but faith working through love." There are four serious errors corrected by the teaching of this verse, and it is the erroneous presentation of Christianity which has drawn forth so much adverse criticism.

SUBSTITUTION OF ACCIDENTALS FOR ESSENTIALS.

What a rude shock the first part of this statement must have caused among Jewish Christians! They had been taught that circumcision availeth a very great deal. It was the covenant rite, as old as Abraham, with Divine sanction. It had been sanctified anew in the body of the infant Messiah and had never been abrogated in the Saviour's teaching. But Paul sees in this ceremony an obstacle to the world-wide preaching of the Gospel. It makes for separation, bigotry, and pride, and availeth nothing. If the apostle were here to-day, would he not attack in the same uncompromising way anything and everything, however sacred by usage and time-honored, that hinders the

universal acceptance of the Gospel of Christ? Church history has doubtless many lessons for us but surely one of the most evident is that it is Christianity of the simple New Testament type that conquers sin and purifies the heart. The Chinese tendency to trust in ordinances and external worship should make us careful that no exaggeration of non-essentials mars our presentation of the Gospel.

Others among the Gentile Christians gloried in the fact that they were not circumcised. They were free from the bondage of law. They prided themselves that they had never owned allegiance to the old covenant with its multiplication of rites and ceremonies. But Paul says, "Your uncircumcision is no ground for self-elation. It too avails nothing!" Christianity consists not in external ceremonies nor in the absence of them, but in faith that worketh through love. This is the Gospel for which the apostle strove, for which he lived, for which he died—a working, loving faith in Christ Jesus. Faith, works, love—what God hath joined together let not man put asunder. And let no man add thereto, teaching as doctrines the precepts of men.

DEAD FAITH.

The second error is the divorce of faith from works. How forcibly St. James deals with this in his epistle. Martin Luther, in his zeal for the doctrine of justification by faith alone, condemns this letter as "a right strange epistle." We all know now that there was never any real contradiction between Paul and James. As a matter of fact, there is no separation between real faith and works. Our Saviour spoke of the claims of certain disciples, who professed to believe in Him, as absolutely false: "I never knew you; depart from me, ye that work iniquity." A great deal of our nominal inherited Christianity is *dead faith* and thus not faith at all. Such faith cannot be expected to produce Christian fruit. In defence of the true faith we must cordially admit that much in our lands and our lives going by the name of Christian is not really so at all. It is the rotting carcase of a dead faith that stinks in the nostrils of many of the Church's enemies. Listen to the speeches of labor agitators at home and you will be convinced of this. Let us make it clear to the Chinese that we do not consider that decaying corpse Christianity.

WORKS WITHOUT LOVE.

Then there is the doctrine of love from so-called philanthropy. The faith that availeth works through love. "Through love be servants one to another." Hear the beloved apostle: "Hereby know we love because he laid down his life for us, and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue: but in deed and truth." Then listen to the Psalm of Love: "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." This surely touches the weak spot in a great deal of what is called Christian philanthropy. There is the widest gulf between the figure in marble—however lifelike—and the living model. The statue is beautiful, but cold and dead. Much of modern Christianity is like the marble figure—a striking likeness but *so cold*. And this is why so much of the humane and costly ameliorative work done by Christian nations for the non-Christian has failed to produce gratitude and loyalty. The motive has not been love of others, but selfish; and inasmuch as this has been so nations and individuals have reaped as they have sown.

How does our mission work for the Chinese stand this test? Must we not acknowledge that much of our work is lacking in love? In Christ Jesus neither rites nor the absence of them, nor faith without works, nor works without love, availeth anything. When our building is tried by fire all this shall be among the wood, hay, and stubble that goes up in smoke. Let us repeat and do again the first works—the works that were the fruit of the first love.

PHILANTHROPY WITHOUT FAITH.

Finally we notice the divorce of philanthropy from faith. How often we hear the sentiment expressed in the following: "All good is of God and after all it does not matter much whether a man has a creed or not so long as he is kind-hearted, and does his best." This is the kind of teaching we get *ad nauseum* in the modern novel and magazine and newspaper. On occasions we hear something like it boldly announced from the Christian pulpit. Just now when thousands of men are giving their lives for their countries and many thousands more

are heart-broken because of bereavement, such a philosophy of life is widely accepted. The Christian teacher need not go out of his way to dogmatise on the fate of these brave men—many of whom have sacrificed their lives for others. But we have to insist that such love and courage and loyalty are not in themselves what we know as Christianity, although they are doubtless profoundly influenced by it. Such heroic qualities were displayed before the Christian era, and have been exemplified in many countries where Christianity has been unknown. We must beware of broadening out our faith until it disappears into thin air. Such a doctrine of life leaves no necessity for a Saviour. Let us not be wise beyond that which is written. Christianity has a definite historical content. "For God *so* loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life." That little word "*so*"! Language can never exhaust it. It is a well without a bottom; an ocean without a shore! But it defines Christianity as taught in the New Testament.

A distinguished American professor of sociology predicts that the Chinese will accept the material benefits of Christianity and imitate Christian philanthropy while refusing the Christian faith. He doubtless indicates a dangerous tendency. We shall see an ever-increasing number of Chinese patriots seeking to imitate the work of the missionary in hospital and school. We must make it clear that however much we may admire their altruistic social service and value their co-operation, we believe with our whole hearts that there is none other name under Heaven given among men whereby Chinese must be saved.

WHAT AVAILS.

Let me summarize what seems to be the clear teaching of the text. In Christ Jesus neither rites, however sacred, nor the absence of them, nor faith without works, nor works without love, nor works without faith, availeth anything. *What avails is faith working through love.* And it is the lack of such saving faith among the so-called Christian nations that accounts for the world-war. And it is the operation of such a faith in you and in me, in our fellow missionaries and the Chinese Church, that will make possible a Christian China.

In Memoriam.

Dr. J. Maitland Stenhouse, B.A., M.B., Ch.B., Peking

DR. Stenhouse was born in India, 38 years ago, being the son of Major-General William Stenhouse of the Indian Army, who, after retiring from active service gave himself to unremitting labours for the poor of London, more especially the Jews. Dr. Stenhouse was educated at the Bedford Grammar School, in Switzerland and at Cambridge University, completing his medical training at the London Hospital. For a few years he was tutor and travelling companion to Prince Leopold of Battenberg, son of Prince Henry, both of whom retained to the end a keen interest in his work. In 1907 the doctor came to the Union Medical College in Peking, under the auspices of the London Medical Missionary Association, but, in 1914, he joined the staff of the London Missionary Society. In the year 1909 he married Miss Gwladys Rees, daughter of Dr. Hopkyn Rees, now general secretary of the Christian Literature Society of China. When pneumonic plague devastated certain sections of Manchuria, Dr. Stenhouse was one of the first to volunteer for service, and he spent several weeks at Harbin fighting that relentless enemy, and his perilous and brave devotion was recognized by the government by his being decorated with the Order of the Double Dragon. When the revolution broke out in 1910 he again offered his assistance and, with other doctors and a squad of Chinese assistants, was busy in Shansi and Hsuehoufu for some time. Taking furlough in 1913, he entered for a special course in tropical medicine and diseases, so as to be better equipped for future tasks in China. On the eve of his return to China the war in Europe burst upon a startled world, and he forthwith offered himself for work in the ranks of the Royal Army Medical Corps, in which he held the rank of Captain at the time of his death. He was severely wounded at the end of July while carrying out his beneficent service to the wounded and dying in a section of the area in France. He suffered great agony for weeks, and, though all that medical skill could do was done for him, he succumbed on August 26th, his last words being, "For Thine is the Kingdom, the power and the glory," repeated over and over again. His father had died a few months before, and a brother, Major Stenhouse, D.S.O., had been killed just previously. For "conspicuous bravery and devotion to duty" Dr. Stenhouse was deemed worthy to receive from the King of England the "Distinguished Service Order" (D.S.O.).

A life of great service and devotion has thus been cut short, and hopes for more effective labours on behalf of China and the

Saviour have been frustrated, but such souls still serve Christ and China with unflinching faith and unflinching earnestness. He leaves a widow with two young sons, and an aged mother, with others, to mourn deeply the loss of a brave Christian gentleman, who had great desires and plans for the uplift of this nation, and who has left behind a name for rectitude, devotion, and winsomeness of character, which is a fragrant memory to a large circle.

Dr. Cormack, who, till recently, was Principal of the Union Medical College, thus writes:—

To those of us in the Union Medical College, Peking, who have been privileged to be associated with Dr. J. Maitland Stenhouse, the news of his death at the Front has filled us with a sense of great personal loss.

Unselfish devotion to the suffering or needy was the key-note of his life; his love and tenderness for his patients won their hearts; his tenderness was only equalled by his absolute fearlessness of danger when called upon either to assist in staying the ravages of pneumonic plague at Harbin in 1909, or in doing Red Cross work during the Chinese Revolution of 1910.

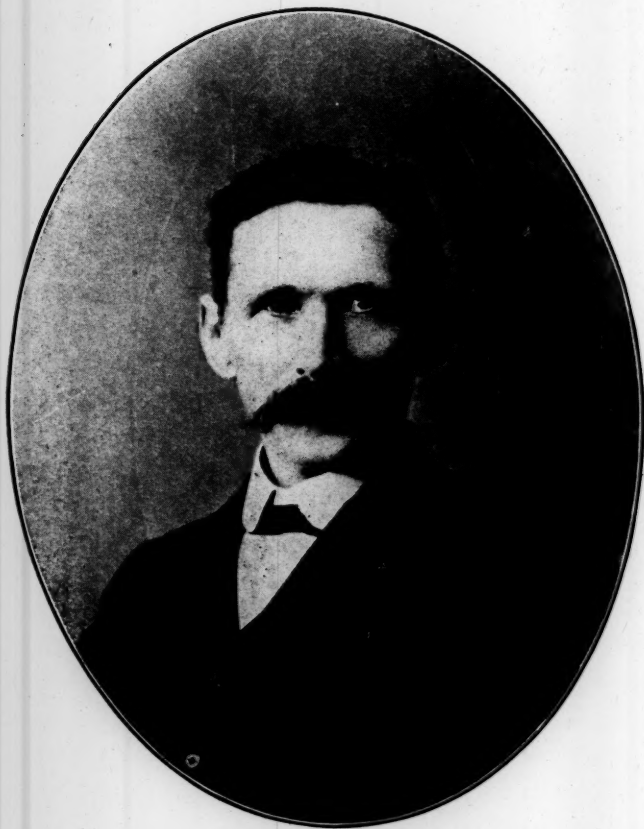
I had the privilege of being with him on Red Cross work for a short time, and I remember how devotedly he worked throughout a whole night trying to save a poor Chinese soldier whose thigh had been shattered, and who was dying from shock and loss of blood; so long as he could do anything for the sufferer, Stenhouse refused to rest, even though the strain of operating and attending to a batch of wounded had kept us going from midday to midnight.

He was greatly beloved by the students of the College, who ever found him a sympathetic friend as well as an able teacher. The European patients who came under his care in Peking were also very much attached to him, all feeling the charm of a personality free from thought of self, and only intent on helping those in need.

Dr. Wheeler alone is left of that brilliant group of four British doctors who came to the College work in 1907. Gibb and Wenham have gone, and now Stenhouse has met the great call at the Front among the wounded.

This was a fitting close to a life given to Christ's service; all too short we feel it has been, but we live in deeds, not in days, and while we mourn with his widow and children in their deep and cruel loss, we cannot but feel that had he chosen the mode of his death, he would have wished to die amid the dangers of those awful trenches in France; he would have scorned to rest or take an easy post, if any opportunity could have been obtained to place himself in the fighting line, not to deal death to enemies, but to succour and help the wounded, whether friend or foe.





THE LATE MR. JAMES McMULLAN.

His death has robbed China of a medical missionary of exceptional talent. He died for his native land, but he would as willingly have yielded that noble life to save the poorest or humblest Chinese.

Like his Master, he came to seek and to save the lost, and he was never happier than when telling of the Christ who died for man, and, like that Christ, he has died for others.

In Memoriam.—Mr. James McMullan

AN APPRECIATION FROM AN OLD FRIEND.

AFTER a lingering illness of some months' duration, borne with great patience and Christian fortitude, there passed away from our midst last Saturday morning (September 23rd) one who will be greatly missed, especially by large numbers of the Chinese to whom he had always been a staunch and true friend. Mr. James McMullan, to whom we refer, came to China in the autumn of 1884 as a member of the China Inland Mission, and made his first home in the Province of Shensi where he studied the language and assisted as he was able in the work of the station of Hanchong Fu. Later he was transferred to the great city of Chungking, in the Province of Szechwan. During the riots of July, 1886, in that city, Mr. James McMullan was dangerously ill with typhus fever, and was unable to escape from the house with the other missionaries, but a trusted friend among the Chinese was found who, at the risk of his own life, went in and carried Mr. McMullan to a place of safety, and thus saved his life. After this riot it was impossible for foreigners to live in Chungking for some time, but Mr. McMullan with others returned there in the autumn of 1887 recommencing work, and remaining there until June, 1888, when he was commissioned to open up new work in the important city of Suifu, some 300 miles farther west.

During the same year he was married to Miss Lily Davis, and they made their first home together in that great city.

It was hard work in those days to make much headway among the people, but with tenacity of purpose which characterised him all his days he toiled on against great odds, until he had gathered not a few who were willing to follow the Gospel which he preached so faithfully.

The work thus seemed to be growing and prospering, when Mr. McMullan's health compelled him to seek a drier climate, and in 1890 their footsteps were directed to the coast, where after visiting Shanghai it was decided that they should try Chefoo.

After resting here a while, they were stationed at the city of Ninghai Cheo so as to be in close touch with medical advice and help, Dr. Douthwaite then being in charge of the medical work in Chefoo.

As Mr. McMullan's health did not improve as much as was hoped for, he resigned his connection with the mission and commenced business in Chefoo, eventually starting the lace industry now so associated with his name, and which during these years has grown so enormously that thousands of Chinese are employed to-day throughout the province making lace which is sent to all parts of the world. Although Mr. McMullan had thus resigned his connection with the C. I. M., his missionary zeal had not left him, and he made his business a stepping-stone to evangelistic work, founding the Chefoo Industrial Mission Church which has a large membership, and is a real live work, with schools, Bible classes, Christian Endeavour meetings and evangelistic work well to the fore.

In this connection Mr. McMullan has year by year devoted several thousand dollars from the profits of his business to advance the Kingdom of Christ among this people, to whom as a young man he had devoted his life.

As a citizen, too, Mr. McMullan has always proved himself a true and patriotic member of the community, ever ready to help forward any good movement for the advancement of the port, and as a member of the International Committee, as well as of the Chefoo Chamber of Commerce, has worked earnestly for the benefit of all.

As is well known he was a man greatly beloved by the Chinese, for whom he literally lived and by whom he will be sadly missed, for, although a keen man of business, he always had the welfare of the Chinese at heart, and was ever planning for their good.

The funeral took place on Sunday afternoon, the cortège leaving the house at 2.45 o'clock, proceeding along the South Hill Road to the Industrial Mission Church, where a service in Chinese was conducted by the Rev. A. H. Faers assisted by Elders Yu and Liu and Messrs. Yuan, Wang, and Ch'iao, all

of whom had been associated with Mr. McMullan in his evangelistic efforts for many years.

The church was filled with hundreds of Chinese who had gathered to pay their last respects to the one who had done so much for them, and whom they loved so well. At the close of this service the procession reformed, and proceeded to Temple Hill Cemetery where the interment took place. The whole of the route was lined with thousands of spectators, as Mr. McMullan was not only an old resident but deeply respected by all. The procession from the church to the grave was headed by the male church members, many of whom carried the beautiful wreaths which had been sent by sorrowing friends from among both the Chinese and foreign residents, then followed the school children, with the female church members, and the children from the orphanage.

Then came the massive oak coffin fitted with brass furniture, the plate being engraved—"James McMullan, Fell Asleep September 23rd, 1916. Aged 56 years." Messrs. W. Booth, V. R. Eckford, A. H. Faers, J. H. Longhurst, Roger Mills, W. C. Pruitt, Mortimer Reid, and Mason Wells were pallbearers, Mrs. McMullan with the other members of the family following, supported by a number of the foreign residents, many of whom had known Mr. McMullan for many years.

The procession was met at the cemetery gates by Dr. Hunter Corbett who conducted the service at the graveside.

The school children connected with Mr. McMullan's industrial work sang most impressively the two beautiful hymns in Chinese 'For ever with the Lord,' and 'Sometime the silver cord will break,' and Mr. S. T. Liu delivered an able address in Chinese, speaking of the love, faithfulness, generosity, and patience of the one whom we now mourn.

During the singing of the hymn in English, "Jesus I am resting, resting," the coffin was lowered into the grave, and at the close of the service was sung that beautiful hymn of victorious faith, 'The Christian's good-night.' And thus we left all that was mortal of our well-loved friend, "Until the Easter glory lights the skies, until the dead in Jesus shall arise, and HE shall come."

Our deepest sympathy is extended to Mrs. McMullan and the other members of the family in their great sorrow, commending them to the consolation of the God of all comfort as they mourn the loss of one so well beloved.

Our Book Table

BOOKS IN PREPARATION.

Andrew Murray's "With Christ in the School of Prayer," *by* Dr. Rees.
 "Mystery of Suffering" (Dr. J. H. Brookes), *by* Dr. MacGillivray.
 "Introduction to St. Paul's Epistles," *by* Archd. Moule.
 "The Gospel of St. John," *by* Karl Ludvig Reichelt.
 "Christianity is Christ," *by* Dr. Darroch.
 "Christ in all Scripture," *by* Dr. Darroch.
 "The Mystery of Evil" (Deeper Truths Series), *by* Dr. MacGillivray.
 (See RECORDER for July, page 490.)

D. MACG.

BOOKLETS FOR THE DAY. Oliphants of Edinburgh. 6d each.
 THE FORGOTTEN FRIEND, *by* Bessie Porter Head.
 NOT AGAINST FLESH AND BLOOD, *by* Dr. Alexander Whyte.
 WHEN THE BOYS COME HOME, *by* Lettice Bell.
 THE SHINING PATH, *by* Dr. Townsend.
 THE WAY HOME FROM THE HOMELAND, *by* Dan Crawford.
 THE SUPREME NEED, *by* Dr. Andrew Murray.
 THE INVINCIBLE LOVE, *by* Dr. J. P. Lilley.

All these are gems of the printer's art, and gems of the storehouse of God's truth. Fresh, opportune, and searching, they cannot fail to impress the child of God with the clamant call of the Spirit to consecration and prayer at this time of stress in the history of the world. None is over 30 pages, and, though they are not of equal urgency, all are breathing the spirit of devotion, and an intense desire for the coming of God's Kingdom, with sane and touching episodes quoted to stir hearts to obey the call, and expositions of God's truth which are very stimulating. For lonely workers they will help to dispel gloom, encourage faith, and lighten burdens, and will do good to all souls.

SOUL-WINNER AND SOUL-WINNING, *by* REV. J. W. KEMP, *Edinburgh.*
Oliphants, 1/0.

All readers of this magazine are soul-winners, and they will find in this small volume most useful suggestions and guidance, which will make their ministry more effective, and their task more sacred. Though somewhat scrappy in parts, it is a stirring call and safe guide.

THE DYNAMIC OF FAITH. *By* PAGET WILKES. *Oliphants. 2/6.*

Many minds ask many questions concerning faith, its nature and outworking, its hindrances and encouragements, and other aspects, and this book is singularly helpful to all such. The author has rendered great service in Japan, and brought light and life to many there as well as in Britain. Its eleven chapters deal with the aspects of faith which press on men's minds, and it is all written in a devout and convincing manner. It should do much good where lights of faith are burning low, and kindle the lamp where it does not burn.

THE DYNAMIC OF ALL-PRAYER. By G. GRANGER FLEMING, *Licentiate of the Royal Institute of British Architects.* Oliphants. 2/6.

The introduction by Dr. Andrew Murray, whose books on Prayer have won such wide popularity and wrought such gracious effects, gives his unqualified recommendation to this book, which we as heartily endorse. There are twenty-five chapters, all full of insight and power, and the call to the holy priesthood through whom God will bless the world is clearly put, and the style is as lucid as Murray's own. Never before was there such persistent need for prayer, and this book will help greatly all praying ones as to how to pray and how not.

CHANTS IN WAR. W. S. PAKENHAM-WALSHE, *London, W. Thacker & Co.* 1/-.

Stirring times beget great thoughts, bringing the subconscious self to view and prominence. There are great eras and epochs in the history of men and nations. The Elizabethan age was such an one in the history of England. Great actions stirred the pulses of the nation, arousing every latent energy into action: great deeds quickened every faculty of the people: and as a result great men of action emerged with the circumstances: *pari passu* great poets of the time came too. In another great age a Cromwell and a Milton appeared. The present, too, will be looked upon as a great epoch; and we should look in time for the poets and writers to appear, who will utter the great thoughts that hover over the chaos of the time, and bring them forth expressed in order and beauty:—that is to say if the material of genius is not all killed out, in the present conflict, as there is reason to believe that already many men of great promise (both of England and France) have been. The vehement struggle of nations must move even the most indifferent, and arouse in the minds of all unusual thoughts of the sufferings and bravery of our comrades; and questionings of human destiny. Unfortunately but few of us can clothe our poignant thoughts in suitable verse, and it is gratifying to find that an honoured member of the missionary body has been equal to the task in his own case. And by publishing this too small volume he has given us the opportunity of sharing his thought and in this way of expressing our own. Many will find in these poems that the nebulous ideas in their own mind are given expression and body here.

These chants are full of sincere feeling. How could they be otherwise, spoken as they are in face of such events? They are dedicated to "two brothers at the front,"—and if we are not mistaken one of them has already suffered. Poetry is of two kinds. One creates artificial ideas by the linking of words: in the other the words are formed by the rush and stress of the reality of thought. The artificial is inclined to run into eroticism and the trivialities of life.

The real helps to build the permanent ideals that give value to life. These chants belong to the realities; they are full of sweet thoughts. True, a vein of sadness runs through them, nevertheless they are bathed in hope, springing from a comprehensive view of

life. The bitterness of the death struggle is tinged with a ray of promise in these songs.

It is difficult to say which of the chants one would select as the choicest : each has its own beauty. 'Certain's'; 'To the Day'; 'Resignation'; would appeal to some : 'Britannia, and Australia' to others. We quote a few verses from "To the Day":

"Someday fresh green will creep along the Belgian lanes,
Someday the flowers will open to the May ;
And on the grave of my brave soldier boy the grass will grow,
But not to-day.

Someday the birds will build their nests again round Lille,
And on the dunes again will children play ;
Someday kind Time will lay her hand upon my aching heart,
But not to-day.

* * * * *

Someday, that golden Someday which the future holds,
When trumpets blow and angels line the way ;
My soldier boy will come to meet me down the glittering ranks,
And he will say :

'Welcome, brave mother heart, the Day at last has dawned,
The parting and the pain have passed away.'
Yes, I shall see, my ears shall hear, my heart again grow young,
Upon that day."

E. M.

SUMMARY OF REVIEWS.

The *Hibbert Journal* for July gives the place of honor to a Discourse on War, by the late Stopford A. Brooke. This was written in December, 1905. Shortly before the death of the author in March, 1916, he had intended to publish it. It is singularly adapted to the circumstances of the world to-day.

To fight in defence of one's home, of that which we have won by our own labor, of our love, and of our honor is a primary instinct in human nature. It comes down to us from the brutes ; and linked to it, I cannot tell why, is a sense of keen pleasure, eagerness, and exaltation. We cannot get rid of this hereditary passion. It is universal ; as acute in the civilized as in the savage, but in the civilized man brought into bounds, controlled and limited in a hundred ways by the rights of the whole body of men and women to whom we belong. But, however limited, the instinct of fighting remains, and its pleasure ; and to do away with it altogether is beyond our power. It is as well, when we think about war, and discuss its evil or its good, to recognize this primary fact. It often makes war necessary. In spite of the attendant horrors it brings men into war, and continues them in it. Its existence is the foundation on which the hideous temple of mere Militarism is built up in an Empire. Without its existence such militarism would not last a day. These two elements—lying at the root of what we call war—the defence of our lives, our good and our loves—and a certain physical and spiritual pleasure in fighting

for its own sake, seem on the whole good, and carry with them good results.

The pleasure of fighting is spiritualized by the fortitude it requires, by the contempt of death it engenders, by the intelligence it awakens, trains, and demands, by the quickness which must accompany it, and by the courage and endurance it develops and establishes in the character.

Fighting has its evil extreme when it becomes in battle a mere thirst of blood as an intoxication of destruction, when men, as they say, "See red"; but there are extremes in all things, and chiefly in things originally good, and we cannot throw away the bad because it may be carried into evil. This element in war is to be accepted and educated, not, as some say, eradicated, but it may be ennobled. Then there is the defence, by fighting, of all we justly and naturally hold dear against those who would deprive us of home, of our women and children, of the land we have tilled; of the welfare we have built up from generation to generation; of liberty, of honor, of all that makes and keeps a nation great. Part of that descends to us from the animals who die for their young brood and fight for their loves, but the chief part of it is derived from the slow growth in humanity of the noble ideas which arise out of the development of individuality and collectivism in mankind, of all that exalts the soul of the person and the soul of the State. To fight to the death for these possessions, to feel that it is an honor to die for them and dishonor to retreat from them, to give up everything material for them, to war for them to the last man, is just, true and righteous war, and there is not a thought or a passion connected with it which does not ennoble, not only the persons and the nation which wage it, but the whole body of humanity to whom the great tradition of this defence is handed down, and whom the memory of it inspires, teaches, and ennobles.

For such a defence a nation should be ready, should be taught and trained. There is not a man in this country, from the lowest to the highest, who should not feel it his duty to be prepared for a war of defence, and who should not be enabled by the State to obtain such preparation as would enable him to be of some use if that unhappy event should occur. Nothing but good arises from such a preparation or from such a war. What we defend is good—home, womanhood, civil and religious liberty, love, honor, the great traditions of the past, the hopes of the future, law, beauty, national existence. All the ideas linked to these things are spiritual, ideal, and real; and so are their emotions. In preparing for their defence, and in defending them in battle, the finest powers in human nature are awakened, trained, and developed—powers which are applicable to, and of the greatest use in all the arts and works of peace—fortitude, endurance, courage, gentleness to the weak, good manners, a high sense of honor, quickness of intelligence, presence of mind, love of country, sacrifice of selfish desires for the sake of the nation, joyfulness in risking life and wealth for the ideas by which the nation lives, a deep sense of mutual citizenship, and not the least a disciplined obedience. These are things and powers which are strengthened by the preparation for a war of defence, and developed in the course of

such a war. With them a nation is great, and its influence on mankind just and of an exalting power. Without them the wealthiest nation is not great, and its influence on mankind is degrading. With them war is ennobling; without them it is debasing and ends in villainy. A defensive war implies offensive war. Defence presupposes aggression. Nearly all the results which accompany and follow a war of defence are absent from a war of aggression, because it is rooted in evil as fully as the other is rooted in good. Offensive war springs straight out of covetousness, and out of the envy, jealousy, or hatred which are the legitimate children of covetousness. Such a war is the worst of sins; and the men who begin it, or carry it on, are, though all the world proclaim their glory, the vilest and the meanest of sinners. No words can be too strong to condemn them and their methods, to reprove and denounce their militarism, and the evil it does to the soul of their people; even when they are not at actual war. The best guard against such wars being imposed upon a nation by its ruling classes is that the people, who do not love war for its own sake, should be entirely free, and represent their will in free assemblies. But even the people, hounded on by an excitable or venal press, or themselves greedy of excitement, false glory, or of plunder, may be filled with the thirst of aggressive war. When that takes place we may be sure that behind its senseless cry there is covetousness, selfish greed of some kind, low and accursed speculation, and with that total recklessness of the sacrifice of the people, who are used as mere counters in the game. There will be no peace on earth till we get covetousness out of the heart of the world.

Then, again, there are wars which are waged, not for conquest, or for the defence of our country and all that means, but for ideas whose healthy existence is necessary for the progress, even the life of humanity—great causes to which every man who has a soul willingly dedicates his life, his wealth, his powers. The love of them is the love of man.

Such a war was the great struggle between the North and the South in America, a war which settled forever the question of slavery as an institution on which a nation can deliberately build its state.

Wherever such a strife between false and true ideas exists, supposing we are not involved—what are we to do? Well, we are bound to take the side of liberty, justice, and love. When any evil power violates shamelessly the principles of government on which the progress of mankind depends, we have no right to be silent or inactive. We must speak; we must openly declare on whose side we stand. But that, we say, is equivalent to intervention, and we risk a war. But what if we do? There are times, I hold, in history when war must be risked if a nation is to retain its greatness of mind! its position as a supporter not only of its own interests, but of the vaster interests of mankind. The doctrine of non-intervention is a good doctrine, but not when carried into so great an extreme that a nation remains silent and inactive face to face with a deliberate crime, of the deepest dye, wrought against justice, liberty, pity, and human nature, against

the whole progress of the human race. No people which does not take an open stand in behalf of civil and religious liberty, not only within its own borders, but also all over the world, which does not proclaim that it owes a duty to mankind and the vast causes of mankind, as well as to itself, can remain great. But for that there is one thing above all necessary, and it seems, as things go in society, more and more difficult to gain. It is the uprooting of covetousness, national and personal—covetousness of power over the bodies or souls of men, covetousness of wealth for itself, for the power it gives, or for the luxury it brings, covetousness of what earth calls glory, and heaven degradation. That is the tap-root of all quarrels, schisms, divisions, wars in personal, social, national lives. It is a nation's first business, if it wish to be at peace in itself, and to make for peace in the world, to cast it out of its soul, and to govern against it at every point of its laws at home, and its policy abroad. The same principles apply in the great social war which is waged all over the world, not by physical force but by fraud, by legalized fraud, between those who have more than they need and those who have less than they need. That war never ceases. Neither truce nor peace ever diminishes its pains, its sorrows, and its cruelty. This is the great war of the world. All these wars are but parts of the great universal war hourly waged between the force of the life and Spirit of Christ, and the life and spirit of the world, and which are symbolically represented with astonishing genius, in the story of the Temptation in the Wilderness. It is the contest between covetousness which desires everything for one's self, and love which desires to give all it has to others. It is the contest between the material and the spiritual aim of life. It is the contest between the worship of God and the worship of the Devil, between the crown of careless comfort and the Crown of the Cross. This is the great war of which all the wars of the world are children. The whole history of mankind is the history of that war. Through its vicissitudes humanity is being evolved to its far-off conclusion of perfection in the peace of love's activity and of love's creation.

THE FOREIGN MISSIONS CONFERENCE, 1916.

Several years ago the writer of these lines called, at his office, upon the editor of the leading newspaper in Manila, a man of Irish race, of Roman Catholic faith, and of broad sympathies. He had recently made a visit to "The States." While there he had attended a session of the Foreign Missions Conference of North America, of which he remarked with enthusiasm: "It was the liveliest thing I saw in the country." The recent appearance of the Annual Report of this Conference—a stout pamphlet of more than 330 pages—at once recalls and confirms this judgment. The attendance at the 1916 meeting (held at Garden City, N. Y., January 11th to 14th) totaled 233; 122 delegates, 19 corresponding members, 23 visiting missionaries, and 69 visitors not missionaries. Forty-nine foreign missionary organizations were represented.

The right of way was given to Medical Missions and How to Strengthen Them, which occupied one afternoon and evening.

Every one of the 56 pages on this theme is of general interest, more especially Dr. Buttrick's account of his recent visit to China, as well as the half dozen letters from physicians of different fields. In the former Dr. Buttrick tells how he came across Bishop Roots, and remarks: "Now it is worth going to China to meet Bishop Roots. I don't know any journey so long that I would not make it for the sake of meeting Bishop Roots. We met Mrs. Roots first, in Hankow, and she accounts for a good deal of the Bishop." Dr. C. W. Eliot, ex-president of Harvard University, is quoted as having written of Mr. Chang Po-ling of Tientsin: "He was altogether the most admirable and interesting man that I met in China." Treasury Topics (18 pages) are full of interest to any one who ever has to handle money—especially the prudent way in which Dr. Goucher on his *second* visit to Szechwan escaped from the clutches of the Hongkong and Shanghai Bank! The final sentences under this heading also have a familiar ring to residents of the Far East. Mrs. Ross: "How soon after a building is put up in these countries do you have to begin repairing it?" The CHAIRMAN: "The next day." Mr. WILLIS: "Down in the Congo repairs on the building begin during its erection." In his report for the Board of Missionary Preparation Dr. Saunders reminded the Conference that in 1910 at Edinburgh it was repeatedly said that it takes about five years to make a good missionary on the field. "The Board of Missionary Preparation represents you in the careful endeavor to reduce this period to something like a year and a half." The stirring report on Christian Literature shows how deeply the importance of that great topic is felt, and what vigorous efforts are making to rise to the greatness of present opportunities. "By our great educational systems [in India] we have erected this tremendous appetite and desire for knowledge, and we are not supplying that appetite with any food." "It is an intolerable situation with which we are confronted, and the time is ripe for a great concerted movement on the part of all the boards of Christendom to see that this is done right and adequately." Special commendatory mention is made of the new magazine in Chinese, *Happy Childhood*, and of the literary work of Miss Laura White.

The report of the Committee of Reference and Counsel resembles that of an entire missionary society in itself. One of the next live topics to be taken up is that of Efficient Administration on the Field. The stirring disclosures in the report upon Unoccupied Fields should drive both hearers and readers to prayer. The accounts of the Laymen's Forward Movement, then in progress, were most encouraging. The first of the long series of conventions opened in Chicago (October 14th, 1915) with a registration of 4,556 men, the largest paid registration of men in any single missionary gathering in the history of missions. A novel, and let us hope an effective, feature of the Movement was a Convention of Ministers, to bring to them the missionary message from the layman's point of view. The phenomenal success of this Movement during the seven months of its progress had been thus far attained without the aid of "suppers" or of "dinners." The great Latin-American Conference at Panama had not yet been held, but the reports upon

the preparations for it showed how carefully and how wisely it had been planned. Its results are certain to be far-reaching and of increasing importance. We may conclude with a citation from one of Dr. Mott's incisive addresses. Speaking on Unoccupied Fields he said: "My friends, you and I have come into a new day. Literally the old things have passed away. Edinburgh opened processes that we are only beginning to realize the significance of." "The boundless possibilities of the drawing together of the Christian workers of every name—I say they are boundless."

A. H. S.

THE CHINESE SPEAKER, READINGS IN MODERN MANDARIN. By EVAN MORGAN.

In the words of the author, "The work is intended to supply students, who have spent at least a year on some elementary and progressive text-book, with a more advanced course of study."

The material of the book is the result of a careful compilation of articles appearing in the Chinese Press, selected primarily as representative of a style of Mandarin current among scholars, and indirectly for their value as expressing the best modern thought of the more progressive Chinese.

The style, which in places strikes one as somewhat pedantic, is nevertheless clear and forceful.

As one reads the lessons his study is accelerated by the thought that he is getting at the Chinese mind on questions of vital import from original sources. The whole book is entirely free from Anglicized Chinese.

Mr. Morgan has rendered a timely service to students of Mandarin by making available for them the best of real, live material in that dialect, presented in connected discourse that compels the reader's interest because of its form and content.

One of the most regrettable facts connected with the study of Chinese is the consciousness on the part of the student that after ten or more years of faithful effort he finds his mind stored with only words! words!! words!!! The reason for this is at once apparent. The language has been presented in the form of lengthy vocabularies, and at best, in sentences unrelated and often ambiguous.

No one conversant with the best and most successful methods of modern language teaching will fail to welcome a text-book which appropriates many of the latest terms and introduces them in a natural, every-day style, in the form of *connected discourse*. The work is divided in four parts.

Part I consists of nine chapters covering the whole gamut of Chinese life. The chapters deal with such general subjects as Politics, Education, Social Reform, Religion, Economics, the Public Press, etc. Grouped under each of these heads is a series of essays of varying length, translations of which occur side by side with the Chinese text.

Part II is made up of untranslated essays, bearing such miscellaneous titles as, "The Will of the People," "The Hague Peace Convention," and "The Harm of Cigarette Smoking."

Part III embraces annotations, concise, clear and helpful. These notes are followed by a vocabulary containing words and phrases many of which, because of their recent introduction into the language, cannot be found in any dictionary. This vocabulary, together with the help of a Chinese teacher, makes any other reference book unnecessary.

Part VI deals with philological matters, the most valuable part of which is the glossary at the end, which gives the meaning and the function of several of the most widely used characters, not easily understood by foreigners because of their ideomatic and varied uses.

The author in this section introduces the subject of character analysis, but cannot in such limited space do more than whet the appetite for a more thorough study, pursuant to which he recommends Dr. L. Wieger's book, "Chinese Characters."

In concluding this review we have no hesitancy in most heartily recommending "The Chinese Speaker" to all students of the Mandarin dialect as a text most suited to the needs of those who desire to know and to use the best Mandarin obtaining in Chinese circles.

C. S. K.

REPORTS RECEIVED.

We have received a copy of the Fourth Annual Report of the Institution for the Chinese Blind and an illustrated pamphlet from the same institution.

A neat booklet giving extracts from the Yearly Meeting of the Society of Friends, held in London, has been received. A Chinese edition is also issued.

Correspondence

EVOLUTION—A REPLY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In these irenic days, a reply to your correspondent in the July number, perhaps I may be permitted to say, would seem out of order. Science, through its vast accumulation of facts has won out. The Theistic argument also holds its own, with greater force than ever. Science without God would undermine itself.

I should judge that your correspondent has "misread" my

position. It would seem eminently fair to quote the leading scientific writers of the day, if their positions are defensible. It would seem that a too eager criticism had failed to notice certain connections. Let me recall them: "Evolution in some form"; "Science has accepted the evolutionary scheme in some form"; "The doctrine of organic evolution, progressing in my thought in the progress and gradual evolution of the evolution theories." There is no such being in the scientific world as an "orthodox Darwinian," as your correspondent implies.

I should like to quote, in place of any continued argument, a few noticeable paragraphs which practically cover the ground.

Darwin and Wallace in their studies of the "struggle for life" found the way to a great explanation which has reversed scientific thinking. Mr. Darwin bases his naturalism on "The Law of Selection." Mr. Balfour in his intricate and suggestive Gifford lectures of three years since affirms that Selection was taken as the basis—the law if one pleases so—because it was the nearest approach to Design. Having noticed selection under human guidance, breeding of cattle, the hen-roost, and flower garden—which your correspondent disapproves of,—he applied it on the largest scale possible. Mr. Balfour now says, in a footnote, "Those who have followed, even at a distance, the trend of biological thought are aware that many naturalists of the highest authority are shaken in their allegiance to natural selection. They do not exclude it from the evolutionary drama, but reduce its role to insignificance."

Professor McGiffert, of the Presbyterian Union Theological Seminary, N. Y., in an address published in the *American Journal of Theology* says: "First let me speak of the evolutionary tendency, the steadily growing control of theological thought by the conception of evolution. The conception, of course, is much more than fifty years old. . . . But since the publication of Darwin's "Origin of Species" in 1859 it has had a far larger influence in theological thought, and, what is more, its influence has been of a different kind, for the conception itself has undergone a radical change." Your correspondent will ap-

preciate that as well as myself.

"One effect of the doctrine of evolution has been the growing prevalence among theologians of the scientific spirit and method. It is a striking fact that it is only since the appearance of Darwin's epoch-making book that the age-long conflict between theology and science has been outgrown, but in the last few decades, and in no small degree as a result of the growing prevalence of the idea of evolution, theology and science have laid down their arms." To this should be added the doctrine of divine immanence. This doctrine, it is affirmed, has served to bridge the old chasm between nature and the supernatural. As God is eternal, omniscient, omnipresent, is everywhere working and in all things—to explain religion biologically, or psychologically, does not make it any less divine."

As a second paragraph to be quoted I select a phrase from an article by President Rees, of Rochester University, in the latest *Biblical World*. A new method has arisen, "The method of critical observation of facts, of repeated experiment to verify the facts of critical observation, and of objective induction of general laws from the facts so observed and verified." Mr. Darwin gave the impulse to the modern philosophy of evolution as an explanation of the material universe. That philosophy, based as it is on the facts established by modern scientific observation, and built up by the processes of scientific induction, *has gained complete control of the thinking world.*"

It would seem as if discussion could stop at this point. I desire, however, to add a paragraph from Darwin himself, illustrative

of his character and patient effort to search out the truth.

In the sixth and last edition of the "Origin" there is a final summary of the argument of his book: "As my conclusions have lately been much misrepresented and it has been stated that I attribute the modifications of species exclusively to natural selection, I may be permitted to remark that, in the first edition of this work, I placed in a most conspicuous position the following words: 'I am convinced that natural selection has been the main, though not the exclusive means of modification'; again: 'I see no good reason why the views given in this volume should shock the religious feelings of anyone. . . The greatest discovery ever made by man, namely, the law of the attraction of gravitation was also attacked by Leibnitz,' 'as subversive of natural and inferentially, of revealed religion.' 'To my mind it accords better with what we know of the laws impressed upon matter that the production and extinction of the past and present inhabitants of the world should have been due to secondary causes, like those determining the birth and death of the individual.' 'There is a grandeur in this view of life with its several powers, having been originally breathed *by the Creator* into a few forms, or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been and are being evolved'."

We are more inquisitive than our predecessors. In a childish way, perhaps, we ask the why and the how. This is why men are even questioning the law

of gravitation, and speaking of universes beyond the limit even of the spectroscope and the photographic sensitive plate.

Let us follow the ardent workmen who are opening new doors to our experience in:

"The evolution of the stars."

"The evolution of the chemical elements."

"The evolution of the earth."

"The evolution of life upon the earth."

"Biochemistry and its adaptations."

"He made the stars also."

"By the breath of the Lord the heavens were made." "Seeing He himself giveth to all life and breath, and all things, that they should seek God, if haply they may feel after Him and find Him."

HENRY D. PORTER.

LA MESA, CALIFORNIA.

September, 1916.

THE TRANS-SIBERIAN ROUTE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It may be of practical interest to some readers of the RECORDER to know of difficulties likely to be encountered by travellers by the Trans-Siberian route at the present time.

The most serious of these is due to a recent order, enforcing a stay of eight days in Petrograd, on all travellers from the West to China and Japan, which doubtless applies also to travellers in the other direction. Petrograd is full of refugees at present, the hotels are crowded, and prices are very high. Some of the ordinary necessities are difficult to obtain. Sugar is sold to card-holders only, and meat less days are in the majority.

Besides more or less strict customs examination of baggage at each frontier, there is the Russian military censorship of books and paper. This latter we found to be especially annoying and arbitrary. In our case a note of expenses incurred on the journey and orders for tickets for a part of the journey beyond Russia were detained, to be sent on by post after examination by the censor. They have not reached us yet.

The *Wagons-Lits* carriage on which we travelled was unsatisfactory. The attendants spoke Russian alone, their attendance was rather perfunctory, and the carriage was badly lighted at night during the greater part of our time in it.

In the Russian restaurant car attached to the train, the food was but indifferent both in quality and in quantity. *Déjeuner*, frequently without meat, cost two roubles; *dîner* cost two and a half roubles.

In view of the extra time required to perform the journey, amounting to about a fortnight when the week's stay in Petrograd is reckoned, not to speak of the greatly increased trouble and expense, it seems doubtful if the advantages of the Trans-Siberian route over other routes, viz., economy both of time and of money, any longer exist.

Yours truly,

"A Recent Traveller."

[Our correspondent's experience seems to have been abnormal. Friends from London to Shanghai have arrived after only twenty-two days en route, others, in less than a month. Exceptional circumstances may account for the exceptional experiences.—ED.]

CHRISTIAN ENDEAVOUR AND
THE SPECIAL WEEK OF
EVANGELISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Perhaps the readers of the RECORDER would be interested in the following letter, a translation of which is being sent to the Chinese Endeavourers.

October 1st, 1916.

To the Christian Endeavourers throughout China.

Dear Fellow-Endeavourers:—

We desire to call your attention to a suggestion made by the China Continuation Committee regarding A SPECIAL WEEK OF EVANGELISM, and to urge you to enter heartily into this effort. The time suggested is the first full week after the Chinese New Year (January 28th to February 4th, 1917). It is a happy coincidence that this is the week observed by Endeavourers throughout the world as Christian Endeavour week, Dr. Clark having recommended the observance of this week each year, in connection with the anniversary of the organization of the first C. E. Society (February 2nd). Inasmuch as it is the purpose of C. E. WEEK that the members of all C. E. Societies should make special efforts to win souls for Christ and to revive and strengthen their societies, Chinese Endeavourers could not observe C. E. WEEK in a better way than by whole-heartedly entering into the plans for this SPECIAL WEEK OF EVANGELISM in their various churches. One of the best means of following up and conserving the results of this special effort will be to enroll the converts won during the

week as Active Members of the C. E. Society, and the enquirers as Associate Members.

The C. E. Society is intended to be primarily an evangelistic agency, and it is our desire that this should be especially so in China. The motto of the recent National C. E. Convention, "Every Endeavourer an Evangelist," is the ideal for Chinese Endeavourers. In America the members of the C. E. Societies are usually the most active personal workers in evangelistic meetings. In England, last year, the London C. E. Union inaugurated an evangelistic campaign, which was a great blessing to the churches in every section of the world's metropolis. Dr. A. C. Dixon, the pastor of Spurgeon's Tabernacle, who was president of the London C. E. Union, preached powerful Gospel sermons in the meetings, in the various districts, and the Endeavourers attended to all of the arrangements and engaged in the soul-winning service during and after the meetings. As a result of the campaign carried on by the London C. E. Union, there were hundreds of conversions and many new members were enrolled in the C. E. Societies.

It has been gratifying to us to hear of excellent evangelistic work being done by Chinese Endeavourers in various places. For several years, the Endeavourers at Wenchow have carried on an evangelistic campaign during the Chinese New Year holidays, dividing the city into four districts, and dividing their membership into four evangelistic bands, who hold open air meetings and do house-to-house visitation and distribute tracts and sell Scripture portions, etc. At the end of the campaign,

they have a report meeting, when the workers relate their experiences, which is one of the brightest and happiest meetings of the year. We hope that Endeavourers in many cities in China may be led to carry on similar campaigns each year, as a result of the blessing experienced during the SPECIAL WEEK OF EVANGELISM, which has been suggested by the China Continuation Committee.

With cordial greetings, we remain,

Faithfully yours,

Mr. and Mrs. E. E. STROTHER.

*General Secretaries, U.S.C.E.
for China.*

P. S.—May we call your attention to the fact that the two excellent topic booklets, prepared by Dr. Price for 1917, contain the same list of topics, so both the 3 cent and 5 cent booklets may be used in the same meeting. We would urge societies to have one of these booklets in the hands of *each member*, so every one can study the topic during the week, following the Daily Bible Readings, and thus be prepared to speak intelligently in the C. E. meetings.

WHAT CAN BE DONE IN CASES OF OPPRESSION?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Would you give place for the enclosed question in your paper and for answers that may come in? Shall be very much obliged to you if it can be.

QUESTION.

Missionaries are not supposed to interfere in official affairs neither do we desire to do so. But what ought we to do when

we meet cases of oppression and poor innocent people are at the mercy of their oppressors and nobody dares, neither cares, to do so much as to point a finger in favour of the oppressed. Only to hear and learn about such things is a torture and we would rather close up our doors and ears than to see and hear about all such things, and it is no pleasure to go into the details. Ought we to sit down and let all such unrighteousness pass us and do nothing against it? I want to learn from anyone who has experience in China and knowledge of the Chinese people what they think about it.

FRIEND OF RIGHTEOUSNESS.

SURVEY OF CHRISTIAN
LITERATURE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—The work of compiling the loose-leaf index to all existing Christian Literature is well advanced, and the second step in the Survey—the classification of the literature indexed—will soon begin. But the response to the circular issued with the Proceedings of the China Continuation Committee, in which authors who have published books privately were asked to communicate particulars to me, has not been so large as to warrant the opinion that this section of the Index is complete. The manager of the Mission Book Company is most kindly giving me his help by furnishing a list of all private issues which he knows to have been printed by the two Mission Presses in Shanghai. But it would save much of my time if authors who have issued privately or through

Chinese bookstores any books, tracts or leaflets which come within the scope of this Survey would overcome their modesty and write to me, giving the titles in English and in Chinese and the date of publication, and would also send to me two copies of each publication.

Yours sincerely,

GEORGE A. CLAYTON.

WESLEYAN MISSION, HANYANG.

INSTITUTION FOR THE CHINESE
BLIND.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I shall be obliged if you will kindly call the attention of your readers to the fact that our Fourth Annual Report in English or Chinese is now ready; also that we have issued a pamphlet containing forty or more illustrations of our work, and some interesting information.

As the editions are limited I am unable to send each missionary a copy, but shall be glad to send to anyone, upon receipt of a written request, one or all three. I shall be glad to place the name of anyone interested in our work on our regular mailing list so that they may receive our annual reports and other printed matter from time to time.

Yours faithfully,

GEO. B. FRYER,

Superintendent.

ACKNOWLEDGMENT.

For the "In Memoriam" notice of Archdeacon Wolfe, which appeared in last month's issue, we are indebted to Mr. William Muller of the C. M. S., Foochow.

Missionary News

A Special Week of Evangelism.

The following extract from the report for 1915 of the Arcot Mission, India, is suggestive of methods of work that may well be adopted in China.

"Perhaps most important of all, because to the Indians a new idea, was the emphasis placed upon personal evangelism. The effort was made to place the burden of India's evangelization where it belongs—upon the individual Christian members of the churches.

"This campaign, organized for individual and united work throughout South India, has caused 'no small stir' in the hearts of many. It was quite unique in that it is nearly the opposite of the preaching of former years. The plan was to go in small groups, scatter to various houses, and hold quiet, man to man and woman to woman talks. The pastors are enthusiastic over the plan and the results, and there seems no reason why the effort should not continue. Group conventions were also held that greatly stimulated the village Christians. Many engaged in public prayer at these meetings who had never before done such a thing. Not so much public preaching as quiet persistent personal work for individuals was the method of work that was taught. Christians were encouraged to work specially to bring their relatives first to Christ. All were asked to work first and constantly for the people of their own village rather than to go out to other villages. Where these methods were enthusiastically adopted results began to appear. Quarrels

were peaceably settled. A deeper longing for better things appeared. And then quiet personal work began to be done. Many who had never witnessed for Christ began to go to their relatives and urge them to become Christians. Christian families would select a non-Christian family for whom to work and pray. They went out into the streets of the villages in bands to speak to their neighbours. This was all in preparation for the week of simultaneous evangelism. And when that week came, there was an enthusiastic response far beyond anything that had ever been seen before. One of the encouraging results is that most of the new families have come over in old villages. In many villages where there had not been growth for years, new families have become Christians. Quite a number of accessions were reported before the week of evangelism. Others have come out since. There has resulted a deeper spiritual life and the work has not stopped with the week of evangelism. It is going on and a number of others are reported to be on the point of joining us. If we can keep up these methods we ought to reap even larger results in the new year. Our aim is to awaken in every Christian man and woman a deeper spiritual life and a greater desire to bring others to Christ. There are still many who have not been touched. But we believe that many have caught the new spirit and are trying to inoculate others."

Reports received since the publication of the list in the October number of the RECORDER

show that the following named churches and missions have voted to prepare for a special week of evangelism, January 28th to February 4th, 1917, within their own boundaries:

Central China Conference of the Methodist Episcopal Church.
Swatow Presbytery (80 churches).
Two Presbyteries in Canton.
Hangchow Presbytery.
Soochow Presbytery.
Ningpo District of the United Methodist Church.
Mid-China Mission of the Southern Presbyterian Church.
Central China Mission of the Foreign Christian Mission.
Canton Missionary Association.
Pastors' Association, Nanking.

The Hankow local committee of the Wesleyan Methodist Missionary Society has commended the suggestion to each circuit; the North China District Committee of the London Missionary Society has voted to unite in the campaign with enthusiasm, and has referred it to each station to make definite plans.

These are in addition to those named in the list published last month. As before, the list is limited to those who have informed the writer of official action that has been taken. Doubtless others, not named in these lists, are also preparing to unite in these plans for concerted work, and they are invited to inform the undersigned in order that Christians in all parts of the country may know that they are taking part in a truly widespread movement.

A bulletin, "No. 5," has been issued, which gives with considerable detail the plans that have been used in other places, which will help churches to determine their own plans and methods of working. Copies of this bulletin, in English and in Chinese, will be sent on application.

A. L. WARNSHUIS,

5 Quinsan Gardens, Shanghai.

October 21, 1916.

Missionary Journal.

BIRTHS.

In the U. S. A., May 6th, to Mr. and Mrs. G. A. FITCH, Y. M. C. A., a son (Albert Casterlin).
AT Peitaiho, August 19th, to Rev. and Mrs. HAROLD M. CLARK, Honan Presbyterian Mission, a son (Forrest Magill).
AT Peitaiho, September 2nd, to Mr. and Mrs. H. W. HUBBARD, Y. M. C. A., a son (Ellis Wells).
AT Portland, Ore., September 2nd, to Mr. and Mrs. J. C. CLARK, Y. M. C. A., a son (Richard Hampton).
AT Yunnanfu, September 6th, to Mr. and Mrs. ROBERT B. WEAR, Y. M. C. A., a son (Robert Edward).
AT Ungkung, September 8th, to Rev. and Mrs. GEO. W. LEWIS, A. B. F. M. S., a daughter (Martha Grace).
AT Hangchow, September 18th, to Prof. and Mrs. A. W. MARCH, A. P. M., a daughter (Amy Forman).

AT Lanchowfu, September 22nd, to Dr. and Mrs. G. E. KING, C. I. M., a daughter (Fern Mary).
AT Hankow, September 24th, to Rev. and Mrs. CH. W. KASTLER, G. Ch. M., a daughter (Dorothea Margarethe).
AT Anshunfu, September 30th, to Mr. and Mrs. C. A. JAMIESON, C. I. M., a daughter (Doris Hazel).
AT Siokhe, October 1st, to Rev. and Mrs. HENRY J. VOSKUIL, R. C. in A., a daughter (Margaret Helen).
AT Shunking, Sze., October 4th, to Rev. and Mrs. R. B. PORTER, C. I. M., a daughter (Mildred Evelyn).
AT Shanghai, October 6th, to Mr. and Mrs. M. P. WALKER, A. C. M., twin sons.

MARRIAGE.

AT Shanghai, October 10th, Miss ESTER JOHANSON, to Rev. ENOCH GILLSTRÖM, Swedish Missionary Society.